Discourses of a Living Master

Ram Singh

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01

Meditation Talk
12 Jan 2024 Morning

When We Start Walking The Path In Accord With The Teachings Of The Master, We Have A Positive Effect — One Hundred Percent

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I pray to the feet of SomAjaib that They have made this poor soul fit for doing some Seva. I had the good fortune to do the Seva of both the Masters. For Somanath Baba Ji, I got only three years. And for Ajaib Singh Ji, I got eleven years' opportunity to do Seva.

Before I went and met Somanath Baba Ji, about one and a half months before that, I listened to the Satsangs of Somanath Ji — and those were in Marathi and Hindi. But I listened to those Satsangs, and the whole day, I would keep thinking on what He is saying. Throughout my work, and otherwise also, I kept thinking on how and what He is trying to say, and what we should be doing. That way, I got very strong impressions from these Satsangs — very strong motivation. And then I went to meet Him.

I found out that, by train, I had to change the station at the Guntakal junction. But there are direct buses to go to the ashram. I had made up my mind to go there, because I had very strong pangs of separation from thinking about Him all the time — for nearly one and a half months.

So, on the day I got the salary from the mill, I immediately went to the station. Then, when I went there, I got the opportunity to do seva. And I used to have the night duty to do seva. The area and expanse of the ashram was more than a hundred acres. It was nearly a one and a half kilometer walk every night.

Whenever I went for that walk around the periphery of the ashram, I would keep doing Simran. This way, nearly six months passed. And by doing that continuous Simran, the withdrawal had started.

I got such strong pangs of separation, and the Simran helped so much, that whenever I would listen to Him doing the Satsangs, the withdrawal from the body

of the soul would start immediately, and my eyes would keep watering. I would keep crying in the pangs of separation.

So, I had very strong pangs of separation from Him. It was His Grace that was showered on me, and in that six months' time, I could get the withdrawal. And I got the opportunity to do His seva for nearly three years.

So, the point of saying all this is that, when we listen to Satsangs, we should try to implement what is being said by the Masters. If we listen from one ear and leave it from the other ear, then it will not bring about that transformation within us.

When we start walking the Path according to the Teachings of the Master, then one hundred percent, we have the effect. We have a positive effect which is one hundred percent, and we definitely bring about that transformation. And the Simran given by the Masters, we keep repeating that Simran when we are doing all our normal activities, like walking, cooking, or sitting, whenever we are idle, we should do the Simran. And if we do so, then again, that also has a very strong impact on us and brings about a transformation.

For doing all this, we need to have a lot of love and affection for the Master. We have to have faith in the Master. And why are our meditations dry? Why are we not getting that kind of a progress on our Path? That is because we have not developed that love and affection towards the Master.

Our love and affection is all scattered in this world outside. That is why our meditations are very dry and we are not able to get that progress on this Path. Therefore, we are not able to also sit for that continuous two and a half hours in our meditations.

Therefore, it is very important, that the Masters, when They have initiated us — They have told us the Path and how we have to go about it — we should listen and follow what They say. It is very important. Because if we don't listen and act upon it, then for several years or decades, we may go and listen to Satsangs, but we will not get that kind of benefit.

So, we have to make it a priority to do what our Master says and follow what our Master says. Do our meditations. Because this is the true work for which we have come here. Everything else, this whole world outside, is all false.

We have placed all our love and affection in this world, which is not permanent, and which is false. As a result, we are not having that kind of love and affection towards our Master within. Therefore, our meditations are also very dry. We are not able to get enjoyment in those meditations.

So, it is very important that, for two and a half hours, we should try to sit continuously in our meditation. Even if you sit in a chair, it doesn't matter — you sit straight in a chair. But remain still for that period.

Be mindful of the time for sitting in the meditation. Follow that schedule. And when you sit for meditation, you develop that love and affection for the Master. Sit with all the love and affection and faith in the Master. If you are finding it very dry, then you can sing a bhajan written by one of the Saints. Because, that way, we will be able to bring about that love and affection before we sit.

* * *

The time is good, and we should make the most of this time. It is early morning and the mind is quiet. A quiet mind is good for meditation. So, let us make the most of it and close our eyes and get connected to Simran and Dhyan.

02

Meditation Talk

12 Jan 2024 - Afternoon

We Have To Make An Effort To Extend Love To The Other So That Love Will Develop And Grow Within Us Also

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Sant Mat is the path of love and affection. And in Sant Mat, we learn how to develop that love and affection. When we want to develop devotion towards anyone, be it anyone, then we should also love the creation of that loved one.

If we want to develop that love, we should be able to extend that love. When we extend that love, the love will increase. By getting angry at someone, or by having some ill will towards anybody, our anger will go up. Our ill will, and other things like that, will grow. So, we have to make an effort to extend love to the other so that love will develop and grow within us also.

As long as we do not develop that true love and affection towards our Master — towards the feet of our Master — our devotion does not take steps ahead. If we see all the Saints, all the Masters, we can observe how much They loved Their Masters.

If we read the Bani of Sant Ji, then we can see how much the Bani oozes of love and affection towards His Master.

We could observe Somanath Baba Ji also. Whenever He would refer to Sawan Singh Ji Maharaj, He never called him 'Sawan Singh Ji Maharaj', He always called him 'Bade Maharaj'. And whenever — during the Satsangs or otherwise — when the reference came to Bade Maharaj, whenever He had to talk about Him, His eyes would be very tearful, and He would quiver in His throat also for talking and referring about the Master.

He would always pause whenever He would talk about His Master. And people would easily understand how much love and affection He had towards His Master.

Once Sawan Singh Ji Maharaj told Bibi Lajo to get His turban, and she went inside and brought His turban.

Usually, He would wear the turban, but on that particular day, he opened that turban cloth and He inspected the cloth of the turban. And He observed that there was a small cut in that cloth. So, He told Bibi Lajo, "You discard this cloth and get me another turban." When He told her, "You discard it," she said, "No, I will not discard this cloth. I will keep it in my trunk."

Then, He told her, "It is torn. What is the use?"

She said, "No, no, it belongs to You and I will keep it. I will keep it carefully in my trunk."

So, He was quite pleased with her.

He said, "Yes. This is good. I had also been given to by my Master and Radha Bai. They had given me one shawl and Parshad. I had that Parshad. And this shawl, I have kept with me. And every time I give initiation, before I give initiation, I take this shawl and I sit for meditation for ten minutes."

So, we should have respect for the belongings of the Master. Then she got another turban for Him. And He wore a new turban and went out.

Saints have a lot of love and affection between Them. They teach us also to develop that love and affection.

We should also share that love and affection between all of us. And we should also develop that love and affection at the feet of the Master.

As long as we don't develop that love and affection for the Master, the withdrawal of the attention of the soul from within will not begin.

* * *

The time is good and we should make the most of it. Let us close our eyes and get connected to Simran and Bhajan.

03

SATSANG

12 Jan 2024 — Afternoon

We Are Not Here Permanently — We Have To Go From This Place — The Falsehood Is In Identifying With This Place And Staying Here

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The paathi sings the Bani of Sahjo Bai...

Dhanvante sab hi dukhi,
Nirdhan hain dukh roop.
Dhanvante sab hi dukhi,
Nirdhan hain dukh roop.
Saadh sukhi sahjo kahai,
Paayau bhed anoop.

This is the Bani of Sant Sahjo Bai. Sahjo Bai hailed from Rajasthan and her Master was Charandas Ji, and He also hailed from Rajasthan. Charandas Ji moved to Delhi, and with Him, Sahjo Bai also moved to Delhi.

She was the initiate of Charandas Ji, and she and her sister, Daya Bai, both of them were initiates of Charandas Ji — both of them were gurumukhs, and both of them became Saints.

In Her Bani, She talks of Her limitless love for Her Master. And in that, She has also said, "I am willing to sacrifice God Almighty for my love of my Master. Because God Almighty, though He has always been with the jiva, He has never discouraged the jiva from doing all the bad deeds here which bring him in this world. When the jiva went to hell, God Almighty also accompanied him in hell. Likewise, when he got the lifeform of a pig and he was rummaging in the garbage, there also, God Almighty was with him. And never did God Almighty warn him or awaken him."

It was only when she met her Master, that the Master awakened her soul, and Sahjo Bai says, "That is when I was able to manifest the Master and manifest God Almighty with the Grace of the Master. Therefore, I am willing to sacrifice God Almighty, but I don't want to leave my Master."

So, only after God Almighty was manifested with the Grace of the Master, only then She got the benefit of God Almighty. Otherwise, God Almighty was always with Her. That is why She says, "I'm willing to sacrifice God Almighty, but not my Master."

Even in the Bani of Kabir Sahib, it is mentioned that, once in His meditation, He had the manifestation about both God Almighty and the Master. Then, He had this question as to, "Whom should I bow down first to? Because both are great, and if I bow down to God Almighty, then the Master may get annoyed. And if I bow down to the Master, then God Almighty may get annoyed. So, whom do I bow down to first?"

After thinking a lot, Kabir Sahib bowed down to His Satguru, and He said, "If I bow down to my Satguru, even though God Almighty may get annoyed, but my Master will then correct that. Because it is only with the Grace of the Master that I have manifested God Almighty." So, He bowed down to his Guru.

God Almighty, of course, is the All-Powerful and the All-Dayal. For Him, His children, His dear Saints, They are dear to Him. And He has given Them a Word also. So, whatever They are doing, He is pleased with what They do.

So, whichever jiva is stamped by the Satguru and taken to God Almighty, God Almighty accepts that jiva.

Sahjo Bai, in this Bani, says, "The rich people, though they have all the wealth, they are still unhappy, they are still in sorrow, because they are burning in their desires. And those who are poor, they are in sorrow anyways for the want of wealth." So, that is what Sahjo Bai says, , "In this world, nobody is happy."

Kabir Sahib, also in His Bani, has said, "From the sunrise to the sunset, if I see anyone — any jiva — who has a body, I don't see anyone happy. I can see everyone, and from the sunrise to the sunset, all are in sorrow."

Even the kings may sleep on silver cots, or they may sit on gold thrones, and their treasuries may be overflowing with wealth, but yet, they are constantly burning in desire for wanting more.

Guru Nanak Sahib also says, "All are in sorrow, all are unhappy. Only those who have made Naam as their mainstream, who have taken the support of Naam, only those people or those jivas are happy."

Only those who have made it a habit to sit in their meditation for about three, three and a half hours, who have been able to leave all the nine doors and come to the Tenth Door; and there, those who have manifested the Holy Sound Current, only

those jivas, those souls, those minds, they are free from desires. They are the only happy souls.

Mind is always attracted to pleasure. It always seeks more and more pleasure. The most pleasurable thing in this whole universe is Naam. So, wherever the mind goes, it always follows its need for being satiated with more pleasure.

When, with the Grace of the Master, we withdraw the attention to the Eye Center, and there, with His Grace, we manifest the Holy Sound Current, that Sound Current is the most pleasurable thing in this entire Creation. And when the mind gets in contact with that Holy Sound Current, it immediately kicks away all of the other needs and pleasures and desires, and it remains in contact with that Holy Sound Current.

When it comes in contact with the Holy Sound Current, it realizes that it is the essence of Brahm and that it is not this body with which it is identifying itself; it is not associated with these senses again, which are drawing it. It then wants to go back to its True Home. So, it makes the effort to do that.

So, then it wants to or it seeks to go back to Brahm. And it starts making the efforts. It also helps the soul. And both the soul and the mind then start going upwards towards Brahm.

Sahjo Bai says, "Neither the rich people nor the poor people are happy. Everyone is filled with sorrow. Only those Sadhus, and those who are in connection with those Sadhus, only they are in a state of happiness." Because there, the wants and desires come to an end. And only when those wants and desires come to an end, the jiva is like the emperor.

There, the desires and all the wants come to an end and true love and affection towards the Master come into play. The jiva then develops that true love and affection towards the Master and it is then strongly attracted towards the Sound Current and the Master. And it surrenders completely to the Master.

Na sukh bidya ke pade,
Na sukh baad bibaad.
Na sukh bidya ke pade,
Na sukh baad bibaad.
Saadh sukhi sahjo kahe,
Laagai sunn samaadh,
Laagai sunn samaadh.

Sahjo Bai says, “There is no happiness in knowledge as a base or in debates. Because some people take this as a means of salvation. They memorize the four Vedas, the six Shastras, and the ten Puranas. And they make that their way of salvation. Then, they engage in all kinds of debates.”

They engage in all kinds of debates, because they have memorized all these holy scriptures, and they like to show their prowess and their knowledge about these. In that, they develop a very big ego. And once one develops an ego, that is the reason for him to perish.

Baba Ji used to say, “The one who manifests Brahm, who manifests Brahm within himself, he is a true Brahmin – not by calling himself a 'brahmin', or by caste. Only those who are manifested within in the Brahm, they are the true Brahmins.”

By reading and by gaining knowledge like that, the mind only grows in its ego. It engages in debates, and it is lost in ego. And finally, it perishes because of that ego.

When we follow this path of devotion towards our Masters, we are actually working on reducing our ego. We are working on increasing humility within us. Those who really go within, they become more quiet in this world. They do not like to engage in too many discussions or arguments outside because they want to save on that wealth that they have built within.

* * *

In our sangat, there were three initiates who used to go within, and they were always very quiet. Daily, in the Satsangs, they would come before everybody else would come to the Satsang. Then, after listening to the Satsang, they would also leave after everyone had left. Only those people will go to Satsang every day who really appreciate and respect their Masters.

Only when we really love our Masters, we appreciate our Masters, we respect our Masters, then we will listen to Satsangs every day.

Sant Ji also used to say, “You may leave a hundred things that you have to do, but you must listen to Satsang. And you may leave a thousand things that you have to do, but you should sit for your Bhajan Simran.” So, it is very important for us to listen to Satsangs.

In various villages, I have constructed sheds where people can come for a community Satsang. The problem with the villages is that there is a lot of politicking. People don't like to go to each other's house for listening to Satsangs. So, we created these sheds, where they would leave their differences of the families

and come and attend to the Satsangs. But then, we hardly see five people or ten people, where at least two hundred fifty people should gather and listen the Satsangs.

Why is this happening? Because there is not even respect equivalent to one paisa of the Satsang or Satguru. There is no love and affection for the Satguru. There is no respect for the Satsang. That is why these things happen.

So, those who really love their Masters, who really respect their Masters, they will always spend one hour in the Satsang — one hour every day — they will listen to the Satsang.

* * *

During Baba Ji's Satsangs, there was an initiate, and he was a gurumukh. He had manifested the Master within. He was working in the docks, and they used to work as laborers for carrying the heavy loads and loading ships and unloading ships.

He used to work on the docks. Every day, without fail, once his duty got over at 5:00 PM, he would go to Cotton Green — which was the nearest railway station — and get off at Parel. And from Parel, he would walk two kilometers to Worli Naka, where the Satsang used to be held.

Without fail, this was his routine. After his work hours, he would immediately come for Satsang. Before everyone reached there, he would always be sitting in meditation during the Satsang. And after everyone left, he would leave. Such was his power that, when he would walk, once it so happened that, on the way, there was someone who was using mantras and tantras and they were showing their mystical powers. They would do some tricks, and they used the mantras to show some extraordinary things.

So, when someone was performing, there was a crowd which had gathered around him. When this devotee also came, he noticed that there was this crowd. He also stopped to see what was happening. And when he stopped, of course, his Simran was continuous and he had manifested the Master within, so even the Sound Current was there within. When he stood in the same crowd, the person who was showing all his mystical powers, those stopped, because the mantras stopped working. As soon as they stopped working, that person realized, "There is some strong power which is standing in this crowd." Then he requested, "Whoever is there who's standing, may he please leave this place. Don't upset my livelihood."

Then he realized, "Oh, it's because of me that this problem has happened." So, he walked towards the Satsang again — he left — and again, the mantras and

everything started of this person. For those where that Holy Sound Current has manifested, then all the mantras of all these gods and goddesses, they don't work.

We used to also sit in Suresh's house, that was in Kolar nearby. This gentleman used to come there, and the whole night, he would talk about the love of the Master. He would tell us such wonderful things. And though he was illiterate otherwise, but the whole night, he could talk in the love and memory of his Master. Suresh would keep supplying tea every two hours to all of us. We were so engrossed in what he had to tell us.

Though he was illiterate, he had a love and affection for the Master, and he would do Simran throughout. That is how he had manifested the Radiant Form of the Master within.

That is why, these pundits, when they memorize these scriptures of these holy books and they talk, that doesn't give that kind of pleasure to listen also, and to talk also. Because it is like empty vessels make more noise. When these people talk, it's all very very bookish and it is meaningless. That is because they are empty within. It is only outer reading that they are showing off. So, even those people who listen to them do not enjoy that.

Jaise sansee loh ki,
Chhin paani chhin aag.
Jaise sansee loh ki,
Chhin paani chhin aag.
Aise dukh sukh jagat ke,
Sahjo tu mat paag.

Sahjo Bai says, "Happiness and sorrow in our life is like the tongs of an ironsmith. With those tongs, the ironsmith catches iron, and he puts it in the fire. And there, he melts or shapes that iron. So, those tongs also go into the fire with the iron, and it suffers that heat. And outside, to cool it, then the tongs are put into water." That is the kind of happiness and sorrow that we go through. Both are not permanent. Both will come and go. Like those tongs have the pleasure of that water, and the pleasant cold feeling in the water — and the fire.

Sahjo Bai says, "Understand these, like those tongs, there is no permanence in either the happiness or the sorrow." Don't get discouraged, or don't get deluded, by those feelings of happiness and sorrow. Instead, you focus on your devotion.

When we go through our life, we get various events which give us happiness, and various events which give us sorrow. That is because of our past deeds. And those deeds, to get redeemed, we go through this state of happiness and sorrow. We

should realize that these are not permanent states, and they will keep coming and going. Sometimes we will go through that state of happiness, and sometimes we will go through that state of sorrow.

So, She says, "Therefore, don't understand these states as permanent." When you are faced with happiness, don't get carried away by that happiness. Likewise, when you are facing sorrow, don't get depressed in that sorrow. Instead, in all these states, you focus at the feet of the Master — you do your devotion.

Because by doing that devotion at the feet of the Master, we will get ourselves free from this ocean of life and death. Otherwise, if we are holding onto those states — we are holding onto this world very dearly — then, at the time of death, there is a lot of repentance, because we have to leave all these things behind.

This human life is very precious. With each breath that we are losing, we are losing the value of three worlds. Therefore, understand the importance of these priceless breaths that have been given to us. And use that for doing the devotion.

Understand that this world is not your world — it is not your True Home. This is the world of Kal and Maya, and it is the world made for deluding you and keeping you away. Your True Home is Sach Khand.

Whatever is given to you, whatever you possess, that is only because of your past deeds. And that has been given in your possession for as long as you have this life. As soon as this life comes to an end, you have to leave those dear possessions back here.

All these things belong to Kal and Maya, and they are simply given to you according to your fate deeds. At the time of death, all these things are again taken back by them. So, we should not start associating with these things or understanding these as our own. They actually belong to Kal and Maya.

Here, where we are sitting, we are thinking, "This is belonging to us." But, then in the past, it belonged to somebody else. And in the future again, it will belong to so many different people. So, we should not dwell too much on this possession.

Therefore, nicely understand what the Masters are trying to tell you, because the Masters have mercy on you, and They also want you to enjoy the bliss that They are enjoying within. If you nicely listen to Them, you will also get free from this ocean of life and death and will go in a state of perpetual bliss.

Your True Home is a home of a state of perpetual bliss where it is raining nectar. There is no day and night. There is no happiness and sorrow. There is no sun and

moon. There is rain of nectar and, from here, you go and become God Almighty. That is your True Home.

So, understand that this human life has been given only for you to get yourself free from this ocean of life and death. And, if we lose this opportunity, then at the time of death, we only have repentance.

Sahjo jag mein yon rahe,
Jyon jihva mukh maahin.
Sahjo jag mein yon rahe,
Jyon jihva mukh maahin.
Gheev ghana bhakshan kare,
Tau bhi chikni naahin,
Tau bhi chikni naahin.

Sahjo Bai tells us, "How should you live in this world?" She says, "Like our tongue is inside the thirty-two teeth, and it moves all the food and moves it around the thirty-two teeth, but it always remains aloof from that food."

That tongue gets all the enjoyment — all the taste of the food — whether it is masala, or chili, or sweet, everything is tasted by the tongue. Neither the mouth gets the taste, nor the stomach gets the taste. Taste is always with the tongue. So, it enjoys the taste thoroughly.

But, if you see, even if you take a lot of oily food, you will have all the oil in the mouth, but that oil will never be on your tongue. It moves everything, it enjoys everything, and it still remains away from all of the things.

Like that, we should also go about in this world. We should do everything. We can do our work, our business, run our houses, and run our families and do everything. But always remember that all of this doesn't belong to us. It is all going to go — or we are going to have to leave all of this. So, keep that always in the mind. And in your contemplation, always have the contemplation of the Master within. And with that, you go about your worldly ways.

So do all of the things — enjoy all of the things — but stay aloof from everything. Like a worker, like a servant works in a shop, he doesn't associate himself with the profit and loss of the shop. He's always away from all of that. Like that, we should also understand that we belong to the Master and stay in the devotion of the Master in the contemplation of the Master while we go around doing everything in this world.

Like that servant, when he works in the shop, the profit or loss of the shop doesn't make a difference for him. Like that, we should also understand that all these possessions, belongings, and everything that we are going through, belong to the Master.

If there's a lot of money that is made, or wealth that is created, that is the wealth of the Master. It is grown for the Master, not for us. Likewise, if we lose a lot of wealth, or there is a lot of sorrow for some reason or the other, then it is again, something that belongs to the Master and not us. Therefore, we should also not indulge in that sorrow too much.

So, if we remain aloof and we don't get carried away by these — happiness and sorrow — then we will also be able to do our devotion towards our Master and do good devotion towards Him.

Chalna hai rahna nahi,
Chalna bisvaabees.
Chalna hai rahna nahi,
Chalna bisvaabees.
Sahjo tanak suhaag par,
Kaha gundhaave sees.

Sahjo Bai says, "We are not here permanently. We have to go from this place." The reality or the truth is in going from here. The falsehood is in identifying with this place and staying here.

If we understand what is truth and false, then death is truth. And all life that we experience is false. Because truth is permanent, and therefore, in death, there is permanence. And in this life, everything we are going through, is not permanent. It is subject to an end, subject to a destruction. And that is false.

Therefore, Sahjo Bai says, "For that little bit of pleasures, why are you breaking your head? You get free from all of this because this beautiful life has been given to you. Now, whatever life has gone so far, let that be. But at least make the most of the rest of the life that is there with you."

Whatever is gone is not going to come back. Let's not ponder on that. But whatever is there is priceless, and in that, let us work towards manifesting God Almighty.

Jyon tiriya peehar base,
Surat rahe piv maahin.
Jyon tiriya peehar base,
Surat rahe piv maahin.

Aise jan jag mein rahen,
Guru ko bhoole naahin.

Sahjo Bai gives another example. It is like a married woman. When she goes back to her parents for some time, for a holiday or for some few days, she is going about, doing everything at her parents' place, but she is always in the remembrance of her husband.

The same way, we should also go about everything in our life, but our mind, our contemplation, should be always that of the Master. We should be in the remembrance of the Master.

Sahjo Bai was a lady Saint. Therefore, She has given this beautiful perspective of a lady. That when she goes to her parents' house — and she may be washing utensils, cooking food, or doing whatever she is doing in her parents' house — but she always has the remembrance of her loved one, her spouse, she's always in the remembrance of her husband.

We should also go about everything in our life, do all our things, have all the enjoyments, or go about everything we have as our duties, but we should always be in the remembrance of the Master.

* * *

Sant Ji also, before He left His body, He had written a beautiful shabad. He had written a bhajan. He did not share that with others because they would then understand that differently. He left it below His pillow. And that bhajan says, "Who is saying I am going to die? I'm going to my Satguru's place. I'm going in the lap of my Satguru." That was a beautiful bhajan which exemplifies how He was always in the remembrance of His Master and how He was pleased to go back to Him.

Therefore, for those devotees who do meditations for two and a half hours every day, they are unlike the others who are holding onto this world. At the time of death, they are very happy, and they have a lot of pleasure in knowing that they are going to go to their Master and leave all this headache of this world and this life here. And unlike those who are holding on, who don't do their meditation — they're holding onto this world — and at the time of death, there is a lot of sorrow in leaving this world behind.

Pahile bura kamaaye kar,
Baandhi vish ki pot.
Pahile bura kamaaye kar,
Baandhi vish ki pot.

Koti karam pal mein kate,
Jab aaye guru ot.

Till now, or up till the time the jiva had met the Master, in the ignorance of the reality of his life, he had gone about doing good things, bad things, and he had built a huge burden — a huge sack full of poison of karmas that he was carrying. Sahjo Bai says, "Those who have met the Master and followed on the Teachings of the Master, if they do their meditations, then they can go within. And when they go within and manifest Him and manifest the Holy Sound Current, then within a second, they can burn that whole burden of karmas which they have built in their ignorance earlier."

So, we should not feel discouraged, that this is not possible for us, and that this is too overpowering — the world is too overpowering. We should make an effort to do our devotion and move that love and affection towards our Master.

By doing that effort, when we get the Grace of the Master — and the Master can grace us at any time — then, in a second, we will be able to burn the burden that we are carrying, not only of this life, but of hundreds and millions of previous lives. All that will get destroyed in a second.

Swaas khajaano jaat hai,
Ta ki sodhi naahin.
Swaas khajaano jaat hai,
Ta ki sodhi naahin.
Sahjo kharcho ka rahyo,
Kar hisaab ghar maahin.
Kar hisaab ghar maahin.

We have to appreciate this priceless treasure of breaths that is given to us in this life. We have wasted so many breaths earlier. But if, in the love of the Master, what He tells us, if we take that and transform ourselves, then each breath will become truly priceless as it is.

Kabir Sahib also says, "Our breaths are priceless." Like that, we will be able to really make the most of each breath that we take.

In a day, we take up about 21,600 breaths, assuming about fifteen breaths a minute. If we calculate then how many breaths have gone in this day, how many have gone in the month past, how many have gone in the years past, and we are maybe fifty, sixty years old or about, then calculate how many breaths we have thrown away in our earlier part of life.

Even now, for the remaining part of breaths that we have, if we truly dedicate that love and affection towards the Master, then those priceless breaths will be made most of and we will be able to get our salvation.

Yah avsar durlabh milai,
Achraj maanusha deh.
Yah avsar durlabh milai,
Achraj maanusha deh.
Laabh yahi sahjo kahai,
Hari sumiran kari leh,
Hari sumiran kari leh.

Sahjo Bai says, "This human birth, this human life, is very rare and priceless. And it is something which is sought even by the gods and goddesses."

When we meditate, and for a gurumukh disciple, when he is being taken to the higher planes by his Master, they cross the path where there are gods and goddesses. They pass that plane also. And there, they themselves witness that there are so many gods and goddesses who come to the Master, and they also request to be taken above in the higher planes, like that jiva is being taken.

But then, the Master tells them that, for that, they will have to go back and take a human birth. Because, whatever benefit they have done for the good deeds, for their austerities, and whatever other things they have done, that power is limiting them to go to the higher planes. Therefore, the Masters are also bound not to take them to the higher planes because of this law. They have to go back to a human birth. And from there only, they will be able to rise further.

Therefore, this priceless pure body has been given and made by God Almighty Himself. He has done this, and He has given this human life only so that that jiva can get free from this bondage of life and death.

For the worldly people who do not have a Satguru, and who have not heard the Satsangs, and they do not understand the Satsangs, they are going about, wasting their lives — and they're wasting their lives in the pleasures of this world. And they are going about it. That is okay. But for us, as disciples, as satsangis who have got a Master, and where we have been listening for so many years, or so many months, to the Satsangs given by the Masters, and we understand the reality of this life, and yet, we are holding on fastidiously to this world outside. Then, it is like we are chopping our own feet with an axe.

Sahjo Bai, therefore, is saying, “Understand that reality now. And whatever is the remainder of your life, make the most of it and spend that in the devotion and love of your Master.

Yah avsar durlabh milai,
Achraj maanusha deh.
Yah avsar durlabh milai,
Achraj maanusha deh.
Laabh yahi sahjo kahai,
Hari sumiran kari leh,
Hari sumiran kari leh.

Radhaswami.

04

Meditation Talk
13 Jan 2024 - Morning

The Master Gives The Five Holy Names For Repetition So That The Soul Can Go Within And The Attention Of The Soul Can Be Focused

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Paltu Sahib, in His Bani, has said, “Without Satsang, we do not understand the reality about God Almighty.”

Kabir Sahib also, in His Bani, has said, “Everyone talks about 'Naam, Naam'. But no one really understands and knows the true 'Naam', as to what it is.” In the northern parts of India, 'Naam' is often mixed with 'Ram' — 'Ram Naam'. So, there is always this mix-up.

Swami Ji Maharaj has said, “Everything is contained, everything that we read and write, all of that is contained in the fifty-two letters.” It includes the four Vedas, the six Shastras, the ten Puranas, and all the holy scriptures and books. All of that is contained here. And it also includes the seventy million mantras that are all uttered by people, gods and goddesses. He says, “Whatever is contained in these fifty-two letters, so long as we can see it, it is subject to destruction.”

But the Holy Sound Current — the Naam that we refer to in Sant Mat — that is not contained in these fifty-two letters. Saints, at the time of initiation, the Masters, give us the Five Names of the Lords of the higher planes for repetition. Those Names are also in the same fifty-two letters — and those Names are also subject to destruction.

Those Five Names are also subject to destruction which the Masters give us at the time of initiation. These are the names of the Lords of the higher planes. And these are the Names given by God Almighty. But these names are also contained within the fifty-two letters. Therefore, the names are subject to destruction. But what is not subject to destruction is that Holy Sound Current which has emanated from God Almighty Himself and has come down from all the planes above and is resonating at the Eye Center. That Naam is not within the fifty-two letters. It cannot be read, or it cannot be uttered. That Holy Sound Current is not subject to destruction.

When the Master initiates a disciple, He gives the Five Holy Names for repetition so that the soul can go within — the attention of the soul can be focused. But during the initiation, the Master connects the soul with that Holy Sound Current which is resonating at the Eye Center. That is the true Naam Daan. That is the true initiation given by the Masters.

That Holy Sound Current is not written in any of the holy books. It cannot be uttered and read. It can be heard only by the ears of the soul. And it can be seen — the luminance can be seen — only by the eyes of the soul.

So, the Masters have sung praise of that Holy Sound Current. And They say that that Adi Naam has been before this entire Creation, and It will continue to stay even after this Creation. It is that Holy Sound Current which has brought all this Creation into existence. That Adi Naam is like the philosopher's stone, and this mind is like the rusted iron. Once this iron comes into connection with that Holy Sound Current, it becomes pure. And when that mind comes in connection with that Sound Current, the load of deeds that it is carrying for millions of its previous lives, all of those are redeemed instantaneously when it comes in connection with the Holy Sound Current.

Therefore, we should make it a point to sit for two and a half hours of meditation every day. By doing so, by doing our Simran and contemplation of the Master, we should withdraw the attention of the soul and come to the Eye Center. And there, with the Grace of the Master, we should manifest that Holy Sound Current inside.

We should, therefore, sit every day and do our practices and try and manifest the Radiant Form of the Master within. Once we have manifested the Radiant Form of the Master within then, with His Grace, He will manifest that Holy Sound Current. Our duty lies in manifesting the Radiant Form of the Master within. After that, it is the Masters duty, and He then, with His Grace, manifests that Holy Sound Current.

Thereafter, the Master takes the soul to the higher planes. And the Master and the soul, both travel on the Light and Sound of that Holy Sound Current.

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The time is good and we should make the most of this time. Let us close our eyes and sit for meditation.

05

Meditation Talk

13 Jan 2024 - Afternoon

The Lower Sound Currents, Manifested Through Pranayamas, Japas, Tapas, And Other Austerities, Are Not Connected And Do Not Have The Power To Control The Mind

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Our soul, while coming from Sach Khand to this world, came with the help of Shabd from each plane. It came via the Shabd, plane by plane below. And while going back to Sach Khand, the soul will go by the same way with the Shabd — ride on the Shabd — and go back.

The Path to go back to Sach Khand, to God Almighty, has been kept by God Almighty — which is the Shabd. And He has kept that ladder from plane to plane. So, when we manifest the Radiant Form of the Master, it is only with His Grace that He manifests the Naam within — the Sound Current. And He allows us to then climb this ladder and go back to Sach Khand.

When people do the practices of pranayamas, or japas, tapas, or other austerities, they gather their apan vayu, and they focus their apan vayu at the Eye Center. And that way, they manifest the lower sounds — the lower sound currents. So, they are able to go into the higher planes with the help of those austerities or those pranayamas. But this Sound Current is not manifested. Therefore, they cannot go to the higher planes with the help of their practices.

The sound current that they manifest is not connected and does not have the power to control the mind. All the sound currents that are manifested in these practices or pranayamas, etc., those are all under the realm of the mind. Therefore, the mind continues to play tricks on them. Though they have mystical powers, they end up using all of this by either cursing somebody or giving a boon to somebody. These are all of the lower sound currents which are under the realm of mind.

The Masters say, "That Sound Current will be manifested only by the Grace of the Masters. It is the powerful Master Who will then be able to pull the soul up." That

Sound Current, which has the ability to control the mind and pull the soul up to God Almighty, that is manifested only with the Grace of the Master.

Tulsi Sahib also has said in His Bani, "You go and meet first a True Master. And go with humility and go with faith and patience. And when you bow down with humility, He will give you the initiation and He will show you the Path to go into the Shah Rag."

The Shah Rag can be understood as a subtle nerve at the Eye Center. And that, Guru Nanak Sahib has said is less than one tenth of the size of a mustard seed. That is how refined that channel is. One cannot go — the jiva cannot pass — through that door of salvation. That is also possible only with the Grace of the Master.

The True Masters have practiced the Surat Shabd Yoga. They have practiced the Shabd and They have mastered the Shabd. Only They are able to get salvation to the soul by enlightening the soul and helping the soul to manifest that Sound Current.

So, the Masters say, "Search for a True Master Who has the knowledge of the Shabd and be the dust of His feet so He will get you the salvation."

After tens of millions of lives — the good deeds of those lives — we get this human life, this human form. Then, with the Grace of God Almighty, we get the company of the Masters. The souls that God wants to give salvation to, such souls He brings — God Almighty Himself only — brings in the company of the Masters. So, it is only the Grace of God Almighty that a jiva is brought in the company of the Masters. Because the jiva by himself will be completely unable to recognize and understand a True Master.

Tulsi Sahib says, "Those people who say, 'I can understand' or 'I can recognize a Saint', I put both my hands on my ears, because I don't want to listen to such rubbish."

Therefore, it is only God Almighty Who brings the jiva to whom He wants to give salvation in the company of the Masters. And it is beyond the jiva to recognize a True Saint by himself. We are all indeed fortunate that we have come in the company of the Masters and They have given us initiation.

Therefore, it is incumbent upon us to listen to Satsangs every day and do the meditations every day.

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The time is good and quiet and let us make the most of this. Let us close our eyes and get connected to Simran and Dhyan.

06

SATSANG

13 Jan 2024 — Afternoon

This Love That We Have Now, Is Temporary — When We Have Manifested The Radiant Form Of The Master Within—That Love Developed At That Point Will Never Cease— It Will Be Perennial

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The paathi sings the Bani of Sant Kabir Sahib...from the book: Santo Ki Bani – Kabir

Sunta nahin dhun ki khabar,
Anahad ka baaja baajatha.
Sunta nahin dhun ki khabar,
Anahad ka baaja baajatha.
Rasmand andhar baajatha,
Baahar sune tho kya hua.

This is the Bani of Param Sant Satguru Kabir Sahib. When Kabir Sahib was preaching in Varanasi, all the locals and all the people around who were engaged in all kinds of rituals, doing puja, going to pilgrimages, doing idol worships, all of them were engaged in only these kinds of practices.

Kabir Sahib came, and He started His preachings about six hundred and fifty years back in Varanasi. He tried to awaken the souls, the jivas, by different kinds of Banis that He wrote.

It was very difficult in those days to explain the Sant Mat. He traveled far and wide, across the length and breadth of the country. But very few disciples agreed and came into His fold.

Kabir Sahib says, “We go to the temples and other places of worship, and there, we beat the drums, and we use other kinds of instruments, and we call it 'bhajan'. We sing those bhajans and play those instruments. And that only continues so long as we are playing those instruments or singing those bhajans.”

Kabir Sahib says, “If you have not heard that Anahad, that Holy Sound Current which is coming from Sach Khand — and it’s resonating at your Eye Center — if you have not heard that, then what is the point of playing all these instruments and singing all these bhajans? You have not achieved anything.”

If you listen to that Holy Sound Current, which is resonating within, then not only this life, but millions of previous lives, the karmas, the deeds, will get redeemed. But many people are not aware of that Holy Sound Current. Only those people who have heard the Satsangs of the Masters and who have taken His initiation, only they know about that Holy Sound Current and how attractive that Sound Current is, how much strength that Sound Current has to hold the mind.

When we listen to the bhajans in these temples or other places of worship, and we listen to those instruments, then that also attracts the mind for some time, but as soon as the instruments stop playing or the bhajans stop, then we lose that pleasure. Everybody understands this — the playing of these instruments and singing of bhajans outside — everyone understands this as 'bhajan'. But Saints consider listening to that Holy Sound Current at the Eye Center and seeing the Light of that Sound Current as Bhajan. They understand that as the True Bhajan.

All the instruments, the musical instruments that we see outside, they are imitations of the Sound Current within. The Sound Current has different sounds and that is imitated by these different organs that are made outside.

When the rishis and munis went inside and they experienced that Holy Sound Current, then to explain, they made those kinds of instruments to imitate that sound, to show what that Sound within is.

So, these instruments and this music, it's all man-made, but the Sound Current within, that is made by God Almighty. And That is playing continuously without any instrument.

Gaanja afeem aur posthaa,
Baang aur saraabe peevatha.
Gaanja afeem aur posthaa,
Baang aur saraabe peevatha.
Ik prem ras chaaka nahi,
Amalee huaa tho kyaa hua.

He says, “People, for getting over their sorrow or their tensions, they take different kinds of drugs and intoxicants, and other kinds of intoxicating beverages.” They take all these to overcome their tensions or overcome their sorrows. So long as that effect of that drug is there in the body, they have that sense of happiness, and after

that, the intoxicant effect stops. Then again, they are back to their normal state. And then there is the need for more of such drugs and intoxicants.

So, God Almighty has kept the intoxicant of Love at your Eye Center. Within you, He has that intoxicant of Love. And once someone tastes that Love, then that Love is perennial. It will never cease.

Kabir Sahib, therefore, says, "If you have taken all these drugs but you have not gone inside and you have not tasted that intoxicant of Love — which has been kept by God Almighty Himself — then what is the point?" Because that love never ceases. It is perennial and you will always be in that feeling of Love.

This love that we have now, is temporary. When we meet the Master or we attend the Satsang, or someone is singing a bhajan of a Master, then we are overcome by that feeling of love, but that is temporary. When we leave that situation, we go back home, or otherwise, and some of the worldly matters again overpower us, then that love ceases.

But when we go within, we leave the nine doors and come to the Tenth Door. And there, we manifest the Radiant Form of the Master. And with His Grace, He manifests the Holy Sound Current, and we see the Light and Sound within. Then, that Love which is developed at that point, will never cease. It will be perennial.

When Mira Bai used to do the worship of Lord Krishna, and when her husband expired — the king expired — she went to Varanasi. And there, at the banks of the Ganges, when she listened to the Satsang of Sant Ravidas, she was transformed by listening to that Satsang. So, she took initiation from Him. And she was a pure soul because, right from her childhood, she was in the love of Lord Krishna. So, she had a very pure soul.

After initiation, she took a small dwelling in Vrindavan. And there, she did the meditations as told by Sant Ravidas. When she manifested the Form of her Master Ravidas within, and she left the nine doors and came to the Tenth Door — and she manifested the Holy Sound Current, and she could see the Light and Sound within — then she also fell in the ceaseless love of her Master.

She went so much in the love of her Master, she was so madly in love with her Master, that whenever she would see a gathering of Godmen, some Saints, then she would go and she would dance and sing about her Master.

Now, this was not liked by her brother-in-law. Her brother-in-law would keep admonishing her and keep telling her, "We are the kshatriyas. We are of the higher castes. And when you go down and you dance with the people of lower caste, all

these various Godmen who come, then you are insulting our caste. You are insulting our family and this throne."

But Mira Bai was beyond all this. She was so madly in love with her Master that all these talks by her brother-in-law did not make any difference. And she continued to enjoy the company of the Godmen; and then she would continue dancing and singing praises of her Master.

Her brother-in-law did not like this, and he felt that he should bring an end to all of this. So, when Mira Bai visited the palace on a few occasions, he tried to have her killed. On one such occasion, he got poison, and he told the maid, "Give this to Mira and just tell her that this is the water from the lotus feet of her Master. Only then, she will consume it. So, you go and tell her that and then give her this glass of poison."

When the maid did as she was told, she told Mira Bai, "Rana has sent you this water from the lotus feet of your Master." Mira Bai did not think further, she immediately drank that glass of poison. And that poison got converted into nectar.

So, Rana was very annoyed with this. And then, he tried again. This time, he asked one of the snake charmers to catch a wild snake that had never seen a human being and such a snake that would bite instantaneously. He asked for getting such a snake to bite Mira.

When that snake charmer caught a snake like that, that was a very venomous snake, he kept that snake in a basket of gold and locked it. And he told the maid, "You go and tell Mira that Rana has sent these ornaments for her, that she should lock the room and, only then, try out all these ornaments."

He locked that basket and gave the key to the maid. And when she instructed Mira Bai accordingly, Mira Bai locked the room. And then she opened that basket with that key. And as soon as she opened the basket, that snake came out to bite. But Mira Bai just took that snake and she put that snake around her neck. When she put that snake, that poisonous snake, around her neck, it turned into a garland. But seeing this attitude of the Rana, Mira Bai was very disappointed, and she felt that she should leave Mewar.

So, she decided to leave Mewar and go and settle down in Dwarka. Because she felt, "Though I'm not hurting anybody, here — I'm not affecting or doing anything wrong – these people are trying to kill me and they are thinking ill about me. It's better I go to Dwarka and settle there."

So, she went to Dwarka and stayed in a temple. And there, she was doing her Bhajan Simran. And when she left, it so happened that there was a famine in Mewar.

For nearly three years, there was absolutely no rain and there was no water. All the cattle started dying. People started dying and there was a complete famine. There were no grains and very little food.

Rana felt that this was a big calamity that he brought upon himself by doing all these things with Mira. And the fact that Mira had left, he felt that, indeed, "All the people are suffering. People are leaving their villages. Cattle are dying and people are also dying because there is no food." So, he felt that he should ask Mira to come back.

Rana then took about ten or twelve carts, and he put flowers, and he decorated them. With various things put in those carts, he went to meet Mira to ask her to come.

He searched for Mira in Dwarka. And then, eventually, he found her in that temple, and then he pleaded with her to return.

But Mira refused to go back with him, and she said, "I have made up my mind. I'm not going to come back ever to Mewar. So, I will stay at this very place."

Then Rana thought of forcefully taking her. He tried to hold her and take her back. But then she refused. And then she prayed to God Almighty that she did not want to go back, and she prayed for God Almighty to take her. And in that temple, only her clothes were found, and she was kind of swallowed by the earth there. They only got her clothes at the place.

Rana then was helpless. He took those clothes of Mira Bai and he returned.

So, that is about Mira Bai, how she had this True Love that was developed within her. And this is her story. And what the Saints say is, "The love that we get, the momentary love that we get when we meet the Master or listen to the bhajans, etc., that quickly goes away when we are faced with other things and other challenges in life."

Masters say, "We cannot call it that — as True Love. Because that is there for some time, and then it goes away in some time." They say, "Only that Love which stays like twenty-four hours and throughout, without ever reducing, that is what one can say is True Love." And that True Love can only be developed when you go to the Tenth Door and you manifest the Radiant Form of the Master within.

Kaashi gayaa aur dwaarika,

Teerath sakal barmath phire.
Kaashi gayaa aur dwaarika,
Teerath sakal barmath phire.
Gaati na kholi kapat ki,
Teerath gaya tho kyaa hua.

Kabir Sahib says, "If you go to Kashi, or you go to Goya, or Prayag, or Dwarka, which are various pilgrimages, if you go to all these places, but you do not get rid of that duality within you, then what is the point?" That duality is where, outwardly, we show a different picture of ourselves, and inwardly we are different. As long as we do not get rid of that slyness of ours, or that duality of ours, what is the point of going to all these pilgrimages?"

Because, when we go to these pilgrimages, we can only cleanse our body from outside by bathing there. But the impurity on the mind of all the deeds that it is carrying – all the past sins that it is carrying — that will not get washed off in those pilgrimages. Those waters do not have the power to cleanse the mind.

That burden, which is being carried by the mind, or that filth of the past deeds that is being carried by the mind, that cannot be washed away in these pilgrimages. It can only be washed away by the words of the Masters. When we listen to the Masters, only then, we can work towards the cleansing of the mind. When we listen to the pure words and the loving words of the Masters, and we listen to them with attention and with love and affection, then those words have the effect of cleansing our mind. We bathe in those words and cleanse the mind.

Outwardly, in those pilgrimages, we can only bathe and cleanse the body. But in the company of the Masters, we cleanse our minds.

When people come in the company of the Masters, and they listen to the Satsangs, they listen to the Masters, then a thief leaves stealing. And people who are addicted, they leave their drugs, and they leave other intoxicants. So, people work towards cleansing themselves and they are able to become better people. People who eat nonvegetarian food, they become vegetarians, and they stop killing other animals. All this happens because of the loving words of the Masters, and the impact of the words of the Masters. That is why it is said, "There is no pilgrimage like the Satsang of a Saint."

Kabir Sahib says, "It doesn't matter if you go to Kashi, or Dwarka, or Goya, or Prayag, or sixty-eight other pilgrimages that are there. So long as you are not able to untie that knot of duality which you are carrying within you, there is no point of going to any of these pilgrimages."

Nowadays, in these pilgrimages also, there is so much deception and so many bad practices. There also, at these pilgrimages, the various pundits and their lobbies, they divide the places to make sure that whichever tourist or pilgrim comes there, he goes to that particular place. And then he pays that particular pundit or attendant there.

So, there also, if one takes money for some other place, then they fight like dogs there. All these kinds of dirty practices and deceptions are there in all these pilgrimages also.

This fifteenth of January is like the Sankranti day, and there is this convention of going to pilgrimages and taking a dip in the holy Ganges. People go to various places, like Haridwar and Varanasi, or Rishikesh, and they take a dip.

Now, it's very cold outside and the water is also very chilled. Other people hardly take a bath there. They just go, barely take a dip, and come out. And these pundits, what they do is, they catch hold of the pilgrim — they don't let him leave that water — and they keep pouring water on him. And they say, "You are doing this ghat* you are doing this donation, that donation." And, that poor pilgrim, he is freezing to death there. So, till he pays something and gets rid of that pundit, they keep doing this — saying, "You are giving so many donations symbolically by taking a dip in the water."

** Ghat dana is the ritual performed by a pundit of pouring cold water over the hands or body of one who has made a donation (cows, clothes, food, money) to consecrate the donation*

* * *

Somanath Baba Ji used to tell this story. In the mornings, during these times of pilgrimages, most of the brahmins make a good living. And by afternoon, they are all free and most of the brahmins leave by afternoon. It so happened, that some farmers who were also working, came from the nearby places after they had worked on their farms. They were coming for a bath to the riverbank.

Now, most of the brahmins had packed up and left. One brahmin had washed his plate where they generally keep all the incense and the kumkum* and various things for their rituals. He had washed that plate and thrown away everything. Then he realized that there were four or five more people coming. So, now what to do? He quickly picked some mud from the bank and kept it in his plate. And one of the farmers observed, "Yes, there is some mischief that this brahmin is doing." So, what he did was, he also caught a frog from the riverbank and put it quietly in his pocket. And then he tied a knot in the pocket so the frog would not jump and run away. And then they all went for a bath, and they took a bath.

** Kumkum is a red powder used in Hindu rituals and for making the tilak mark on the forehead as a symbol of blessing or respect*

When they came out, this brahmin was deceptively chanting his mantras, and he was waiting for them to come out after their bath. When all of them came out after their bath, he stood up with his plate which had that dirt from the riverbank.

When they came out, he started putting a tilak on all of them. He started taking that mud. He was telling them, "You look at this mud from the Ganges and consider it to be a tilak." And he was putting that on the forehead of all these farmers.

That farmer, who had observed all this, he quietly took out that frog from his pocket, and then he set that frog on the plate. And he said, "This frog from the riverbank, you consider as our offering to the brahmin." That frog then jumped back in the river. So, that's how all these brahmins do all these things for their livelihood.

Pothi kitaabein baachatha,
Auron ko nith samujhaavatha.
Pothi kitaabein baachatha,
Auron ko nith samujhaavatha.
Trikutee mahal khojai nahi,
Bak bak maraa tho kyaa huaa.

Kabir Sahib says, "There are people who also like to do all the reading of the holy books, and they try to share their reading and try to explain to others on what is written in the scriptures. And they preach that. But they have no real knowledge of what those scriptures are talking about and what is there within."

Kabir Sahib says, "By reading your whole life and dying, reading and explaining to others, if you have yourself not seen Trikuti within, then what is the point of doing all this reading and explaining to others?"

So, Kabir Sahib says, "If you have not had the darshan of the Lord of Trikuti, there is no point then of reading the scriptures from there and trying to explain to people."

Kaaji kitaabein khojathaa,
Karatha naseehath aur ko.,
Kaaji kitaabein khojathaa,
Karatha naseehath aur ko.
Maharam nahi us haal se,
Kaajee huaa tho kyaa huaa.

Kabir Sahib says, “Even the kazis read the books and then impart the knowledge from their reading of those books.” But they don't have any real knowledge. They don't have the practical knowledge about it.”

Kabir Sahib says to them also, just like the brahmins, He addresses the kazis, and says, “If you're reading from the books and trying to share that knowledge, it is of no use if you have not experienced it yourself.”

Inaayat Shah was a Saint and He used to do His farming — and he used to do His preaching — but he was a farmer. And He was a Muslim.

So, Inaayat Shah was a farmer, and He used to do His preachings, and people knew Him as a Saint. And this word also got to Bulleh Shah, who was a very very learned maulvi. And he came from a family of maulvis. He was very learned, and he felt, “This Inaayat Shah is supposedly a Saint. He has gone within.” And Inaayat Shah was also from a lower caste and Bulleh Shah was from a higher caste. Nevertheless, he decided to go and meet Inaayat Shah to understand from Him. And he went to Inaayat Shah.

Now, when he went there, Inaayat Shah was in the field, and he was replanting the saplings of onion. When those are about ten, fifteen days old, they are relocated – the saplings grow and then they are properly taken out from the nursery and put into the field. He was doing that work.

When Bulleh Shah came to Him, he asked Him, “Can you tell me how can we manifest God Almighty within? How do I do that. How do I manifest God?”

Inaayat Shah told him, “What 'God, God', you are doing? It's so simple.” He took out one sapling from the nursery, and He placed it in the field. He said, "You do it like this. Take it out from here and put it here.”

Now, Bulleh Shah saw this — and he was really pondering on so many books that he had read — and he thought, “Nowhere in the books is it written like this.” He said, “I have read so many books, and this is never mentioned anywhere. And you're replanting an onion sapling and I'm unable to understand what you are trying to say.”

So, Inaayat Shah told him, “Look, the matter is very, very simple. Like your mind today is entangled and attached and thinking of and contemplating all the world outside — it is engaged in all of that — that is the sapling, that is the mind. You just take it out, weed it out from this world and all the thought processes and contemplation of the world, and replant it in the field of Naam — in the field of Satguru — and your work will be done.”

This really shocked Bulleh Shah and it brought about a transformation. He then started attending the Satsangs of Inaayat Shah. And later, he got initiated, and he also became a Saint. He became a Gurumukh.

Sathranj choupad gaajipha,
Ik nardh hai badrang kee.
Sathranj choupad gaajipha,
Ik nardh hai badrang kee.
Baaji na laayi prem ki,
Khelaa juaa tho kyaa huaa.

Kabir Sahib now says, "You gamble outside. You play different games for gambling. You play your cards, and you play so many other types of gambling games." But He says, "If you have not gambled with love, if you have not done the gamble of love, then what is the point of all this kind of gambling?"

So, He gives all these examples and brings us back to the subject of love for the Master.

Jogi digambar sevada,
Kapada range rang laal se.
Jogi digambar sevada,
Kapada range rang laal se.
Waakif nahi us rang se,
Kapada range so kya hua.

Kabir Sahib now says, "Different sects believe in these outward appearances. They wear different clothes, saffron, or blue, or white. All these different kinds of people, they adorn all these clothes. They dye all these clothes in different colors. But if you are not dyeing your mind, and you're not dyeing your mind in the color of love of God Almighty, then what is the point of doing all these outward dyes? Because the clothes are not going to get any benefit by that dyeing."

The Masters say, "Where you were supposed to color your mind in the color of God — dye your mind in the color of God — you have wasted your effort in trying to dye clothes and change your outward appearance. If you are able to dye your mind in the color of love of God Almighty and Naam, then you will be able to get salvation from this world and you will be able to go back to God Almighty."

By dyeing those clothes there is no use. Because, after some point, those clothes will get worn off and they will tear. And you will have to then discard those clothes. Therefore, Kabir Sahib says, "Yogi," — he addresses the Yogi and says that — "you

have spent your time in dyeing the clothes, but you should have dyed your mind in the color of love of God Almighty."

Mandir jaroke raavati,
Guru chaman mein rahthe sadaa.
Mandir jaroke raavati,
Guru chaman mein rahthe sadaa.
Kahat kabeera hai sahee,
Ghat ghat mein saahib ram raha.

Now, Kabir Sahib says, "By staying in the temples, or outside in the jungles, or surrounding yourselves with flowers, you are not going to get God Almighty. That God Almighty is within you, and you will have to make the effort to manifest Him."

So, as long as you do not follow the instructions of the Master— that is, you do your meditation of two and a half hours and you go within, and there, you manifest the Radiant Form of the Master, and manifest the Holy Sound Current — till then, you will not get that peace of mind.

Mandir jaroke raavati,
Guru chaman mein rahthe sadaa.
Mandir jaroke raavati,
Guru chaman mein rahthe sadaa.
Kahat kabeera hai sahee,
Ghat ghat mein saahib ram raha.

Radhaswami.

07

Meditation Talk
14 Jan 2024 Morning

We Should Make It Our Ruling Ambition To Go Back To God Almighty — Otherwise, We Will Get Deluded Here

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When Kal created these three worlds, without the souls, there was no fun in these three worlds. These three worlds, without the souls, they were just like a box and there was no meaning in it. So, Niranjan meditated for seventy chaukriyugas. One chaukriyuga is four yugas. He meditated on one foot for an estimated seventy chaukriyugas and requested for souls.

When he prayed to God Almighty and asked for the souls, God Almighty granted him his wish and He gave him a store of souls who were there in the Bhanwar Gupha, just below the Sach Khand. But before He asked all the souls to go into these three worlds with Niranjan, God Almighty asked the souls whether they would be willing to go into the three worlds of Kal. And He told them that He had given His word and asked them if they were willing to go?

When He told them about the three worlds of Kal, and whether they would be willing to go, then about seventy-five percent of the souls were willing to go of their own free will into the three worlds of Kal. But about twenty-five percent of them were hesitating.

Then God Almighty assured them and told them that He had given His word to Kal and He had given him a boon. He assured them that when they go, if they are unhappy in the worlds of Kal and they pray to be released and come back, then God Almighty will come Himself and fetch those souls.

Now, when we see the souls coming to the Masters, wanting to get salvation from these worlds, it is mostly a part of those twenty-five percent of the souls who did not want to come here in the first place. Only very few of the rest remainder of that seventy-five percent want to get relieved from these worlds of Kal. Because most of them had come willingly and they wanted to come into the worlds of Kal.

So, part of those souls of the seventy-five percent, they are the souls that speak ill about the Masters. They want to stay away from the Masters, and they do not want to leave this world.

When part of these twenty-five percent of souls, they want their salvation, they want to be relieved from this world of Kal and they want to go back, then God Almighty sends those People Who have already got salvation, and those Mahatmas Who have got salvation, He requests and sends back those Mahatmas into this world to help these souls to get their salvation.

It is those Souls Who are there below Sach Khand and Who have got salvation, Who are free from this world, They incarnate into this world and They help the other souls to get their salvation. Because Sat Lok is a plane of immortality, and once a soul goes there, it becomes immortal and stays there. Therefore, the Souls Who are from the lower planes, They are sent by God Almighty.

So, it is those Souls Who are sent back by God Almighty, They come into this world and They preach the Teachings so that other souls can benefit. And those souls who benefit from the preachings of such Saints, they go back. They get salvation and the Saints take them back to Sach Khand.

Those Saints Who incarnate in this world, They are the representatives of God Almighty. God Almighty doesn't incarnate in this world by Himself. He sends His Loved Souls, and They come and take these other souls back to Sach Khand. Because Sach Khand is a place of immortality. And once the souls go there, they don't come back into this world.

Therefore, we should also make it our ruling ambition to go back to God Almighty — to go back to Sach Khand. And when we have that strong desire to go back there, we can carry about our routine and our other duties in this world, trying to fulfill that desire of going back to God Almighty. But if we do it the other way, that we have the desires in this world, but just want to go back, then we will get deluded here.

* * *

So, the time is good and we should make the most of it because we have woken up and the mind is fresh. And a fresh mind is good for meditation. So, we should make the most of this time.

08

Meditation Talk
14 Jan 2024 - Afternoon

Because The Jiva Does Not Have The Memory Of The Earlier Sins And Earlier Births, He Keeps On Doing And Repeating The Sins In His Life

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Yesterday, I told you that Niranjan meditated for seventy chaukriyugas and asked for the souls. And after God Almighty handed over the souls to him, He told Kal, "Alone, by yourself, you will not be able to create it." So, He took out one more power — which was Maya.

He told Niranjan, "You take Maya and both of you go into your worlds, and there, you jointly do the creation."

When they came back with the souls — Maya and Niranjan — Niranjan explained to Maya as to how the creation has to be made. He explained all of the things to Maya. After explaining the entire plan to Maya, he said, "You do the creation, but make sure that no one knows about my existence." And after that, he sat in the Sweth Sunn and he's contemplating on God Almighty there.

So, after that, Maya started all the creations, and she took the five elements. And out of that, she made 8.4 million lifeforms.

So, she created these 8.4 million lifeforms. Out of that, three million lifeforms were trees and plants; and 2.7 million lifeforms were insects — different types of reptiles and insects; and 1.4 million lifeforms were birds and other flying creatures; and nine hundred thousand types of creatures that stayed in the water — in the sea and in water; and four hundred thousand other lifeforms — which included mammals and all the other gods and goddesses, Gandharvas, and even ghosts, and all the other forms, including humans.

She first created Brahma, Vishnu, and Mahesh. Then Brahma, Vishnu, Mahesh, and Maya together, they created all these 8.4 million lifeforms. And in each of the lifeforms, they placed the souls. That is how the soul got encased in these different lifeforms of five elements. Then, Niranjan sat as the mind in all the creatures, in all

the creation. And Maya made five energies or powers, which are lust, anger, greed, attachment, and ego. She set these in all the creatures. And these make sure that you do not leave the compound of Kal and Maya.

But initially, the souls — the jivas — were very pure because the souls and the mind had just begun. They were aware of their existence, and they refused to do any kind of deeds which would entangle them here. So, no one was willing to go below the human form. Therefore, those 8.4 million lifeforms — that cycle of life and death between these life forms — was not successful.

So, Niranjan again meditated upon God Almighty, standing on one foot for sixty-four chaukriyugas.

When he pleased God Almighty, God Almighty asked him as to what he wanted. And he asked for three boons.

The first boon was, "Wherever I place the soul, the jiva, it should be happy in that lifeform. Second is that, once I place them in a lifeform, then they should not remember the earlier lifeforms and their earlier births — births and deaths." And the third, he was aware that God Almighty had promised the souls that, if they are unhappy, then He will come to fetch them Himself. So, he said, "If You come to get salvation for any soul from these worlds and you come as a Saint, then You should not show any magical or mystical powers."

So, after that, this whole cycle of life and death in these 8.4 million lifeforms began. And the thing is that Kal and Maya, they themselves cannot make any changes like that to the souls or the jivas. They have to ask for God Almighty to do it. It is only with the power of God Almighty that these changes can be made. Therefore, because the jiva does not have the memory of the earlier sins and earlier births, he keeps on doing and repeating the sins in his life. And as a result, he builds the burden of sin, or burden of karmas, which he has to then go and redeem in those 8.4 million lifeforms.

Saints keep coming into this world and They keep awakening the jivas. And They keep telling them, "You are not this body. You are an element, you are an essence, of God Almighty. You are the son of God Almighty and you are identifying yourself here with this body which doesn't belong to you. And you are identifying yourself with this world. You are not belonging to this world. Your world is Sach Khand-Sat Lok. It is the world of God Almighty Himself. So, you should start preparing to go back to your own home."

Therefore, let us have mercy on our soul and help the soul to go back to God Almighty. By sitting and doing our meditations and listening to the Satsangs, we are helping the soul to prepare and to go back to God Almighty.

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The time is good and let us make the most of it. So, let us close our eyes and get connected to Simran and Dhyan.

09

SATSANG

14 Jan 2024 — Afternoon

The Ashram Of Our Family Is The Best Ashram — But By Being An Ascetic In The Mind And Being A Recluse In The Mind As Well, We Achieve Our Spiritual Progress

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The paathi sings the Bani of Sant Swami Ji Maharaj...from the book: Chitavani Bhag Dusra, Shabad Bar'han...

Atak tu kyon raha jag mein,
Batak mein kya mile bhai.
Atak tu kyon raha jag mein,
Batak mein kya mile bhai.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj also, He manifested about a hundred and fifty years back in Agra. People had become very orthodox, and they had started believing that they could not do their spiritual development in the comfort of their homes. So, most people believed in going to pilgrimages, and doing a lot of rituals.

People would leave their homes, and they would adorn saffron clothes and roam around in the jungles, or the mountains, and then, they would ask for alms from others; and then try to do their practices.

Swami Ji Maharaj addresses these people who were wandering around, and He says, "Why are you stuck in your wandering? You will not get God Almighty outside in the jungles and other places."

It is like the musk deer. The musk smell comes from within the musk deer. But the deer keeps searching outside for that fragrance. It looks around in various shrubs and wonders whether it's coming from the trees or from the grass. It keeps roaming from place to place in search of that fragrance. But it is itself emanating that. It's self-generating that fragrance.

God Almighty is also within us. He is within this body. And whoever has manifested God Almighty, he has done so only by going within. And in the future also, whoever manifests will also get God Almighty within him.

So, Swami Ji Maharaj explains the Path for such people who are wondering as to how one will manifest God Almighty.

Khatak tu dhaar ab man mein,
Khoj satsang mein jaayi.
Virah ki aag jab bhadke,
Dhoor kar jagat ki kaayi.

Swami Ji Maharaj addresses the soul and tells the soul that it should wake up. And it should develop those pangs of separation from God Almighty and develop that love — and go in search of a True Master. Go and look for the Satsang of a True Master.

Till we develop that strong urge to manifest God Almighty, and that strong urge to manifest the Master, when we go in the Satsangs, those Satsangs are also very dry to listen to.

When we have that strong urge of manifesting God Almighty — those strong pangs of separation from the Master to go and meet Him within and to manifest God Almighty. Till then, we will not be able to have that kind of interest developed for the Satsang. It will be very dry till such time. If we don't have that strong urge to meet God Almighty, to manifest the Form of the Master, and we are trying to also hold onto the world outside — and while we are trying to hold onto the world, we want to do the devotion also — then that is a very difficult and very long path for us to achieve. So, we need to really have that commitment and that urge to manifest Him. Only then, we will be able to get success on this.

For manifesting God Almighty, we have to be an ascetic in the mind, not outwardly, by adorning saffron clothes. By outwardly wearing those clothes, we will not be able to go within. By leaving the comfort of our homes, leaving that food, which is being cooked by our spouse and, instead, eating the food given by various spouses of different people, that will not get us to manifest God Almighty.

Saints say, "The ashram of our family is the best ashram. Because here, we are getting the benefit of the comfort of our family, being with our family members, eating food and getting shelter, and enjoying all the niceties of a family. And yet, being an ascetic in the mind and being a recluse in the mind and having those strong pangs of separation from God Almighty in the mind, we achieve our spiritual progress also."

So, by staying in the comfort of the family and by having very strong pangs of separation within in the mind, understanding that we are going about in this world doing our duties, always being in the contemplation of the Master and God Almighty, then we get success both in the worldly ways also, and in our spiritual Path also.

* * *

There is this interesting story of Rajjab. He was the initiate of Dadu Dayal. When he was young — when he was not an initiate, around fifteen, sixteen years old — they were getting him married and he was sitting on a horse. As a bridegroom, he was ready, and the marriage procession was going towards the bride's house.

Rajjab came from a rich Muslim family. As a bridegroom, he was riding a horse and going in the procession towards the bride's family. In those days, for poor people, they used to take them in a palanquin; but otherwise, where people were rich, they would sit on a horse and go in a large procession.

So, when they were headed for the bride's house, about ten kilometers away, there was the ashram of Dadu Dayal Sahib. When they were passing by His ashram, Dadu Dayal was sitting outside below a neem tree on the platform made around that tree. He was brushing his teeth with a twig of neem.

When Rajjab saw Dadu Dayal Sahib sitting outside, he felt, "I'm going for getting married, and on this auspicious occasion, I have got the opportunity to get the Darshan of Dadu Dayal Sahib. So, why not go and take the blessings of Dadu Dayal?"

When he got off from the horse, and in the same attire as a bridegroom, he went to Dadu Dayal, and he bowed before Dadu Dayal.

Dadu Dayal, seeing him, He was curiously pleased that he had come in this full bridegroom attire, and he was bowing down. He addressed Rajjab, and He said, "Rajjab, you have created a miracle. You had come here to manifest God Almighty, and instead, you have worn this turban, and you have become a bridegroom. And you have given an invitation to Kal."

So, that statement of Dadu Dayal pierced Rajjab —he was a person of past impressions. When Dadu Dayal spoke like this, he said, "Nothing doing, I am not going to get married." And he took off his turban, and he sat down next to Dadu Dayal, and he refused to proceed further for the marriage.

All the people in the marriage procession got very upset with Dadu Dayal. And they felt that this person has said something to this bridegroom, and he's given up on this marriage. So, they were all very upset with Dadu Dayal.

But then, Dadu Dayal said, "No, no. I just gave him my blessings. I didn't say anything."

However, Rajjab refused to budge from there and they kept trying to motivate him to leave. But Rajjab did not move from there. Finally, after about half an hour, he took out all his attire of the bridegroom, and he kept it aside. And he said, "I will not leave."

Finally, they were not able to convince him. So, they made his younger brother wear that attire, and they took him and made him the bridegroom and took him from there.

After that, Rajjab sat there in his inner wear only, and he became a disciple of Dadu Dayal. And he took initiation, and he continued to stay at the ashram, doing his devotion.

He had very strong pangs of separation from his Master. Therefore, he did very good devotion and he went within. After Dadu Dayal, he became the Successor to Dadu Dayal.

* * *

So, such people with past impressions, for them within, their lamp is all ready and all set with the oil and everything. There is only need for someone to light that lamp. And when the words of the Master pierce them like arrows, then that lamp automatically lights up and they are able to go within.

Such people take out everything — all their attachments outside and their attention outside — and place it at the feet of the Master. That is how they completely devote themselves to the Master and to the Path.

If we do not have those past impressions, though we listen to the Masters again and again, those do not have that much impact on us, and we are not able to get that transformation brought about within us. So, it is not easy for us to overcome that entanglement which we have in the world outside. Because it is not only something of this life, but it is of so many previous lives that there is this filth on the mind. We are not, therefore, able to bring about that transformation. It takes very long. And we are not able to follow on the path that the Masters are explaining, though we listen to the Masters, we are not able to bring it within and walk on that Path.

And even if we try to do that, the mind deludes us and again, brings us back on the entanglements of this world outside.

Virah ki aag jab bhadke,
Dhoor kar jagat ki kaayi.
Lagaa lo lagan satguru se,
Mile phir shabad lau laayi.

If those pangs of separation are required for us to be able to withdraw that entanglement from outside and for us to focus within, to overcome that filth of the attachments outside, we need strong pangs of separation for us to overcome that mind's affiliation to go again and again in this world outside.

We need those very strong pangs of separation for us to get out of our entanglement in this world. And that entanglement is really our attachment outside. For getting that developed within us, we need to do Simran. It is only the Simran which will bring about that transformation within us. It is that Simran which will get us out of that entanglement and reduce that entanglement outside. And it is that Simran which will bring about that love for our Masters within and increase that love; and eventually, change that into strong pangs of separation from our Master.

By doing Simran, we will be able to bring about that vireh. He says, "That vireh is what is required for us to manifest our Master, for us to go within." You call it vireh, or you call it Simran, it is the same. It is the development of our love and affection towards our Master.

It is Simran only which will develop that love for our Master. And it is Simran only which will take us to the Master to manifest the Radiant Form of the Master within.

So, if we do not have that vireh, we have not got that vireh from our past impressions, then it is the Simran which will help us develop that. It is Simran which will get us to have that vireh for the Master and develop that love and affection for Him.

If we are able to get that love and affection at the feet of the Master, then we will be able to definitely manifest the Master within. And when we manifest the Master, with His Grace, we will also manifest the Holy Sound Current within.

Lagaa lo lagan satguru se,
Mile phir shabd lau laayi.
Chutegaa janam aur marnaa,
Amar pad jaay tu paayi.

Once that Holy Sound Current is manifested and the mind comes in connection with that Holy Sound Current, then the burden of karmas which is cast upon it, all of that is immediately washed away or redeemed and the mind becomes pure, like a glass. And by that, our path to get out of this ocean of life and death also becomes free. Once that Sound Current is manifested, then the spiritual path is opened up, and that Holy Sound Current will definitely take us back to God Almighty and manifest God Almighty for us.

Chutegaa janam aur marnaa,
Amar pad jaay tu paayi.
Bhaag tera jage sothaa,
Naam aur dhaam mil jaayi.

Swami Ji Maharaj says, "Those who have manifested the Master within, who have manifested the Holy Sound Current within, they are the fortunate ones. They are bhagyashali.* As He says, "So bhagyashali." But outwardly, when we use this term 'bhagyashali', or fortunate, it is addressed to people who have won a lottery, or who have got some kind of wealth somewhere. For such people, we say, "Yes, he is very fortunate. He's got a lot of money." But Swami Ji Maharaj says, "That is not what one would say as fortunate. Fortunate is the one who actually manifests the Master within and manifests that Holy Sound Current."

** Blessed, or fortunate*

Because for such people who have manifested the Master and that Holy Sound Current, their journey back and forth in this ocean of life and death comes to an end and they have got their salvation. They shall go back to God Almighty.

Bhaag tera jage sothaa,
Naam aur dhaam mil jaayi.
Kahun kyaa kaal jag maara,
Jeev sab ger bharmaayi.

Swami Ji Maharaj says, "What can I say? Kal has deluded people so much. He has got them so entangled in rituals and in his delusion that they have lost that knowledge of God Almighty. They are completely lost in their entanglements here." Because people have got entangled here and, doing these rituals, they feel that they are working towards pleasing God. That is why they are doing all these rituals, and they are completely entangled here in all of the outward delusions of Kal. They have completely lost the vision of God Almighty.

This human life is priceless. It is the last step on the ladder to manifest God Almighty. But if we miss on this last step of this ladder and we lose this priceless

opportunity and again fall back into that ocean of life and death, then we are left only with repentance.

We have seen so many dear ones who have passed away. They were holding onto so many of their possessions and their relationships so dearly. But what have they taken back with them? We have seen for ourselves that they have not been able to take anything with them. We are also holding onto all these things in the same way. We are holding onto the possessions and to our relationships. We have forgotten that these have been given to us only for a few days, according to our fate deeds. And we will also — like those people whom we have seen having passed away — we will also leave behind all these things, and we will also pass away.

* * *

We've seen the story of Alexander. He was very young. At the age of around twenty-five or thirty, he was dreaming of conquering the world. And with this huge army and all his artillery, he had come to conquer India. He entered into India from the northern parts — that is, from the side of Pakistan now, and Kashmir — and he came up to the kingdom of Puru.

In those days, there were small kingdoms, and all these kingdoms were not on friendly terms with each other. Alexander understood this. He made friendship with one king. And with the army of that king, he would attack the enemy of that king. And then he would conquer the other kingdom. That way, he conquered most of India. But he had not come to conquer and rule India, he had come to take the wealth of India.

When he was traveling around in India, he had also shown his palm to fortunetellers, to astrologers, and pundits in Varanasi. When he showed his palm to this astrologer, the astrologer realized that Alexander had a very short life left. But he felt that if he told him so, he was an Emperor and he would behead or hang him. So, he chose to say it in a different way, and he said, "When the sky will be of gold, and your ground will be of silver, that is the time that you will pass away."

So, Alexander felt, "Okay, this is never going to happen. The sky will never become of gold, and the ground will never become of silver. So, I will never die." And in that belief, he continued his conquest, and he conquered most of India.

But he was not to rule India, so he gathered all the wealth — the various gold thrones and the precious gems and jewelry, and all the coins from various treasuries of the different kings. He collected all of that. And he then was returning back.

On his return journey, he was going via Bikaner, which is all desert. All the land is very arid and it's a desert. So, he was traveling from Bikaner and going back, and on his way back, he developed a fever. He got typhoid and he developed a very high fever, such that he could not even sit on the horse.

He told the others, “I am unable to ride the horse. So, for some time, let me rest for a while.”

When they set him to rest on the ground, there was all sand. They felt that that sand should not go into his eyes. So, to settle that sand, they put various silverware that they had conquered from India, and they laid it on the ground so that there would be no dust that would come up. And then they put his bed on that silverware. But there was no tree and there was no shade in that arid land. So, they took that golden umbrella which was there on his horse. And they put that umbrella above him to make some shade for him.

When they put him to rest, they laid him on his cot. They called the doctors. There were four vaids who were there in his camp. All of them were summoned to help him, because he was having a very high fever.

When they inspected and they saw his pulse, they all said, “There is very little time left, and nothing can be done.”

He was very shocked to hear that. Then he said, “Whoever keeps me alive till I meet and talk to my mother, I will give him half my kingdom.” Because he had a lot of love for his mother.

But the doctors told him, “Even if you give us the full kingdom, we are unable to increase even one breath of yours.” Then he told the doctors, “Leave the talking, even if you keep me alive till I just see her, I will give my full kingdom to you.”

The doctors told him, “Leave aside your full kingdom, even if you give all the three worlds, even then, we will not be able to increase a single breath.”

Then he realized, and he cursed himself. He felt, “If each breath of mine was so priceless — for like three worlds — then I wouldn't have wasted it in going around in this world and trying to conquer it.” Then he said, “Okay, all the wealth that we have accumulated, you line up all that wealth. I want to see it once. And keep me on a slightly higher sand dune and I'll see everything.”

So, they set him up on a sand dune and they lined up all the wealth that they had accumulated. And that wealth spread up to a kilometer. When he saw all of that, he cursed himself and felt, “Because of gathering all this wealth, I orphaned so many

children. I widowed so many mothers and women. And yet, not a single piece from this is going with me."

So, he cursed himself, and then he called his ministers, and he told them, "When I die, you bury me but leave my hands outside — open in the grave. You just bury my body and leave my hands outside. So that any king in the future, any person, any egoistic king who thinks like me, and tries to think of conquering the world and other things, he should know that such a king like myself, who had this wish of conquering the world, he left this world empty-handed."

So, that way, he died in that desert and arid place.

In the same way, when a person is dying, he has all these possessions for which he has struggled so much in life and to which he is holding on so dearly. When he's dying, he leaves behind all of these things. And then he also has repentance that he has spent his whole life trying to gather these things which he has to leave behind now.

Therefore, the Masters say, "You try to accumulate that wealth which will go along with you after death, and that wealth which will not be snatched by any brother or sister, or that wealth which cannot be stolen by any thief." They say, "You make your effort and spend your time trying to gather that wealth — and that is the wealth of Naam."

That is the wealth of Naam. And that Naam is the wealth of the person who makes an effort to get it. It is always individual. That wealth will always remain with you. And that is the wealth that will take you back to God Almighty.

So, that is the wealth which, if a wife earns, she will take it with her. And if a husband earns, he will take it with him. This is one wealth which will not be shared, even between the spouses.

In Tukaram's case also, He did His spiritual practices, and eventually, a celestial plane came, and it gave Him His salvation. And his wife did not do all that. She was entangled in her family and her farm, and she could not get the benefit of that spirituality.

So, Swami Ji Maharaj says, "Those people are indeed fortunate who have manifested that Naam within."

Nahee koyi mauth se darathaa,
Khauf jam kaa nahee laayi.
Pade sab moh ki faansee,

Lobh ne maar dhar khaayi.

Swami Ji Maharaj says, “Everyone has forgotten death. No one is fearful of death anymore.”

We forget our death. Only when we see some bereavement or we attend some funeral and we are taking the dead body to the crematorium, at that time, for that temporary period, we all become ascetics. We suddenly become recluses, and we feel that this world is not ours and we'll have to leave it. All of that is experienced when we are taking the body to the crematorium. After the body is cremated, then we feel, “Okay, let's have a cup of tea.” Or someone drowns his sorrow in a drink, and once they go and have that drink, and they have their tea and coffee, then they feel, “Oh, poor fellow, he died because of a heart attack.” Or he died because of this problem or that problem, but we are not going to die. We are not going to get that heart attack. So, we all become recluses only so long as we are in that crematorium. After that, everything is forgotten.

To be successful in devotion, it is like the two wings of a bird. Both the wings are required to fly. So, to be successful in devotion, we need two things— one is, we need fear. That is the fear of death. We should be constantly aware that we are here today, but tomorrow, we will not be here. That sense of urgency of this living, that has to be there. That sense of fear of death has to be there. And the second is — faith in the Master, love for the Master.

So, bhai and bhav, these are the two things which are necessary for devotion to be successful — that is fear, and faith in the Master.

Cheth kaho hoy ab kaise,
Guru ke sang nahi dhaayi.
Kaam aur krodh bich bich mein,
Jeev se bhaad jhonkvaayi.

When we go to Satsangs, while we are there, we have those feelings. But once we leave those Satsangs, then again, the mind overcomes us. And again, we get back in the entanglement of the world and in the thoughts of the world.

Whenever we listen to the Satsang, for about two hours after that, we should contemplate on what is said in the Satsang. We should try to internalize it. As long as we do not try to bring that up into our lives and internalize what is said in the Satsang, we will not get that success.

Kaam aur krodh bich bich mein,
Jeev se bhaad jhonkvaayi.

Guru bin koyee nahi apanaa,
Jaal yeh kon tudvaayi.

He says, "Maya has left four thieves with us — four dacoits with us — that is, lust, anger, greed, and attachment. And these keep stealing from us. They keep deluding us. It is such that, we see after the programs, for months, we forget about the Master. We get so entangled in these. And we get so carried away by these that we forget about the Master. We forget about the Satsangs, and we are completely deluded.

The Masters tell us, "Every day, you should listen to Satsang. And every day, you should sit for two and a half hours of meditation." But still, the mind deceives us.

Guru bin koyee nahi apanaa,
Jaal yeh kon tudvaayi.
Kutumbh parivaar matlab kaa,
Binaa dhan paas nahi aayi.

Swami Ji Maharaj says, "You develop that love and affection for your Master. Do that Bhajan Simran, and by doing your Bhajan Simran regularly, you will get the Grace of the Master. With that Grace, this entanglement and these attachments which are holding you back, will be released. And you will be able to get your salvation."

Instead, we are focusing all our love and affection in all our near and dear ones, in our families and friends. And all these have a selfish interest. So long as we have the money, or so long as we have status, or so long as we have some value to them in their lives, we continue to remain closely affectionate with each other. When that no longer continues, then that same affection withers away. All that is very temporary.

He says, "You focus your love and affection to the Master Who will eventually give His mercy and get you free from this bondage here."

To see this, we can see old people, and we can understand how people are treating the old people, the senior citizens. If the family is rich, they pay monies to keep them in old age homes and to be taken care of. But very few people actually take care of their parents, their aged parents, or aged grandparents. That is very visible. We can see this for ourselves — how the life of these old people changes with age. When they no longer are able to give that same gratification to their near and dear ones, how the love towards them also reduces.

Kaha lag kahun is man ko,

Unhee maas nachuvaayi.
Guru aur saadh kahe bahu vidhi,
Kahan unakee na pathiyaayi.
Mehar bin kyaa koyee maane,
Kahee radhaswami yeh gaayi.

Swami Ji Maharaj says, "How much can I continue to explain? When the people see that they are getting ignored, they see that the affection of other people towards them has reduced, and they are showered with insults, yet they are not willing to move that love and affection towards the Master. They still continue to stay entangled in those same relationships.

He says, "The Masters keep trying to tell you all this. They keep trying to awaken you about all these facts. But we ignore these things said by the Master."

Then, towards the end, Swami Ji Maharaj says, "Despite the Saints saying, we don't listen, that is because there is the filth of the past deeds — the past karmas on the mind. It is so much clouded by all those karmas that it is not able to understand or assimilate what the Master is trying to explain to them."

So, it is only possible with the mercy of the Master. When the Master Himself extends that mercy, and showers that Grace upon that jiva, only then he will be able to understand, and he will be able to get out of these entanglements.

Guru aur saadh kahe bahu vidhi,
Kahan unakee na pathiyaayi.
Mehar bin kyaa koyee maane,
Kahee radhaswami yeh gaayi.

Radhaswami.

10

Meditation Talk
15 Jan 2024 — Morning

Making Efforts To do Meditation Is The Work Of The Disciples — And Seeing That Effort And Showering Grace On Them Is The Work Of The Master

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Once, four satsangis came to meet Sawan Singh Ji Maharaj. Those satsangis were M.P.'s and they were members of Parliament, and other peoples of high status. They came to meet Baba Ji.

Sawan Singh Ji Maharaj requested Bibi Lajo to prepare some tea for them. So, Bibi Lajo served them all tea. After they had tea, they were having some discussions in the midst. And when they prepared to leave, they bowed down to Sawan Singh Ji Maharaj and they said, "Please, shower Grace on us, *daya karo ham pe*."

Listening to that, Sawan Singh Ji Maharaj burst out laughing. And He kept laughing for five minutes. Finally, Bibi Lajo intervened, and she said, "Please reply to them. You are just laughing away like this."

He then told Bibi Lajo, "Bibi Lajo, Saints come into this world to shower Grace. That is Their only purpose in life, and They come. Every day, morning, I take my basket of Grace, and I go to each satsangi and I see. Most of the satsangis are sleeping at three o'clock in the morning. Or others are engaged in some other things. There are very, very few, a very select few, who are actually sitting and doing a little bit of meditation. So, whatever is possible, I shower Grace on them. With most of my basket still full of Grace, I have to come back. And still, these people ask me for Grace."

The point of telling you is that you will get the Grace of the Masters only when you do your meditations. Because if we're not doing our meditations, and we just keep telling our Master, "You please shower Grace", then how will we get that Grace?

Yesterday, in the Satsang when the Satsang ended, I said, "It all depends on the mercy of the Master." Such statements are immediately accepted by the disciples. However, at the Darshan time, people talk to me about giving mercy. But the whole

Satsang, I talked about meditating two and a half hours, and I tell everyone to meditate for two and a half hours. No one holds on to all that. They only hold on to these statements. If they hold on to the other part — which is meditating for two and a half hours — then they won't need any other thing.

Making efforts is the work of the disciples. And seeing that effort and showering Grace on them is the work of the Master.

It is like a baby who has still to learn to stand and walk. So long as it is content and just sitting and not making any efforts to stand up, the mother is busy with her own work. But the moment the baby starts trying to make efforts to stand up, it stands up and falls down. When the mother sees that, then she also supports the baby to make efforts to stand up. She gets him support — or puts him near the cot so that the baby can hold onto the cot and then stand up. That way, her support is always there for that baby to learn to stand and walk. But if the baby is not making any efforts, then the mother carries on with her own duties.

That is why effort is very important. When the Master sees you making that effort, however little that effort is, then He will definitely think of helping you and come and shower Grace upon you.

The Master is not going to come from anywhere outside to shower Grace upon you. He is very much within you. Your Master, when He has initiated you, He is sitting right inside you. And whenever that effort is made — whenever we seek to earnestly make that effort and look for His Grace – then He is not far away. He'll definitely shower Grace upon you.

Therefore, it is only for us to do that effort every day. We should sit for meditation every day. For the sake of manifesting the Master, we should do it with the objective of manifesting the Master — and keep trying to do that.

When the Master sees that we are making that effort, then He also is very compassionate, He will definitely shower Grace upon us.

* * *

The time is good and we should make the most of it. Let us close our eyes and sit for meditation.

11

Meditation Talk
15 Jan 2024 — Afternoon

You Should Keep Good Company — Because If You Keep Bad Company, Then You Will Move Away From The Path Of Devotion

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Kabir Sahib has, in His Bani, said, "You should keep good company. Because if you keep bad company, then you will move away from the path of devotion."

Right from birth, a human needs company in all respects. And that human being shapes up according to the company he or she keeps.

The first company is of the parents. Basic impressions that the baby carries, those are given by his parents. How to talk and how to behave, how to behave with elders, all of this learning is imparted by the parents to the child.

After the child grows a bit, he is admitted to school — around five years old. And then, the teacher imparts knowledge to him. All the knowledge is all contained within for everyone. The teacher only opens up that door of knowledge. It is up to that child or up to that person to get the knowledge from the teachers. The knowledge is contained for everybody, but it is the company of the teacher that helps that person to open up that door of knowledge. And if he goes and keeps company of the teacher, then he grows up to be educated and he gets a good job, or he can do good business, and he has got a good status and wealth.

A person, on the other hand, who doesn't seek the company of the teachers — he avoids them, doesn't go to school, doesn't get educated — then he has to live a difficult life and go through more difficulties.

So, God Almighty has kept that Knowledge, that store of Knowledge within everyone. But those who went to the Teachers, they opened up that store of Knowledge, and they used that store of Knowledge. And others who did not do so, for them, that Knowledge remained latent. And when they died also, that remained latent. So, that Knowledge was never used.

Kabir Sahib says, “You, therefore, go in the company of the Masters, because They are connected with devotion with God Almighty. And when you go there in Their company, you also get motivated to do that devotion and manifest God Almighty.”

He says, “Don't keep the company of unscrupulous people. Those people are very greedy, and they will do anything for greed. They will even kill for greed. And when a person goes in the company of such unscrupulous people, then that person will also start behaving in the same manner.”

When you start keeping the company of drunkards and you sit with them in a wine shop, then people who see you also will start believing that you are also drinking with your friends.

Just as you keep company, so you become. And you also start getting all those impressions of the people with whom you keep company.

So, He says, “Even if you get halvah and puri, and you get all kinds of good things to eat, and you also get a lot of money, even then, don't go in the company of such unscrupulous people.”

He says, “Instead, you go to the Saints and stay there till you get the rotis — not of wheat, but of the husk of wheat — even then, you stay there. Because there is more benefit for you in Their company versus the company of such other unscrupulous people.”

You may have to stay hungry there, or you may get less to eat in the company of the Masters. But with Their Satsang, with Their Darshan, with Their Parshad, a lot of our heavy load of karmas get redeemed.

He says, “When we go to meet the Masters, each step that we take is equivalent to millions of ashvamedh yajnas.” So, you get the kind of benefit, so much benefit, by each step you take towards going and meeting these Masters.

Therefore, avoid the company of such unscrupulous people and spend time going to the Saints, going to the Masters. And give time for your Bhajan Simran.

This short and priceless opportunity which God Almighty has given us, we should make the most of this opportunity and get salvation in this time that has been given to us.

* * *

The time is good. Let us close our eyes and get connected to Simran and Bhajan.

12

SATSANG
15 Jan 2024 — Afternoon

Lifespan Is Reducing, People Are Weaker Now — So, Sit For Meditation While You Still Have A Proper Physique To Do So

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The paathi sings the Bani of Sant Paltu Sahib... from the book: Paltu Sahib Ki Bani Bhaag 1, Kundiliya 50

Bhajan aathuri keejiye,
Aur baath mein der.
Bhajan aathuri keejiye,
Aur baath mein der.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib, in the Bani, says, "You hurry up doing your devotion, doing your Bhajan. If you are late in other things, that is okay." Whereas, in our case, it is the opposite. We give time — we hurry up in all our other activities. Then if we have some time left, then we give that for meditation. Otherwise, it's left for... It's like 'Jai Siya Ram'*... left for the next day.

** This is a passing Hindi greeting between devotees of Lord Ram and Sita as a way of paying respect to the deities... in this context, just time given to say a few words...*

Masters and Saints always caution us. They try to awaken us to the fact that the time is very precious, and we have to make use of this very precious time. And there is very little time that we have to do our devotion and get out of this ocean of life and death.

For every other thing, other than devotion of God Almighty and of Satguru, we have been doing for thousands of previous lives. And if we had done this devotion of Satguru and God Almighty in any of the earlier lives, then we would not be here right now. So, this is the only precious thing that we have to do.

Perhaps earlier, it was not our time. Or perhaps earlier, we did not get in the company of Saints. In this life, now we have the company of the Masters, and this time is ripe and appropriate now.

Masters always warn us, They caution us, that time is short. Therefore, if we spend more time doing our devotion, and we do it hastily — we hasten the devotion and our Bhajan — even though other things may be secondary, we keep all the other things secondary and hasten the devotion.

So, in our time schedule, we should first keep time for our meditation. And then, after that, we can keep time for other things.

Therefore, Paltu Sahib says, "Time is flying. Time is moving like a river. It is flowing and, therefore, we have to hurry up and do our meditation — hurry up and do our devotion."

Aur baath mein der jagat mein,
Jeevan thora.
Aur baath mein der jagat mein,
Jeevan thora.
Maanush tan dhan jaath
God dhari karou nihoraa.

Paltu Sahib says, "Life is short, so you should make the most of it." In earlier times, lives were longer, and we have also seen people living to well over a hundred years. But nowadays, that quality of life is no longer there. And people have started staying for shorter lifespans.

In earlier times, the food was also healthier. The grains were organic, and the fertilizer used was cow dung. And even the cattle were tied up in the fields so that the fields would become fertile. Those grains used to have more vitality, and they were better for health also. Because, in those days, there were more cattle used in the farms. Nowadays, there are more machines, and people are using more of machines.

Earlier, when bajra roti used to be cooked, then the aroma of that and the fragrance of that would spread all over the house and around it. Everyone would know that a bajra roti was being cooked. Likewise, when ghee was being made, that aroma also would spread. Now, if someone is making ghee in the house, we don't even realize that ghee is being made or whether oil is being used. That is the kind of quality that has deteriorated.

People are not using cattle also. They are using their machines and tractors. People don't want to bend down for harvesting also. They use these combines and other machines and gadgets for doing that also.

Now, fertilizer is being provided by the government and other companies. And all that is making the soil less fertile. And it is also adding to the kind of illnesses that people are getting now. The pesticides that are being used and the fertilizers that are being used for getting better productivity, all these are adding to illnesses. There are new illnesses that are coming up.

Therefore, Paltu Sahib says, "Lifespan is reducing, and people are becoming weaker now. They are finding it difficult to even sit for meditations." So, you should sit for meditation when you have a proper physique to do so, and the ability to do so. And not wait for becoming older and meditating after that.

When one gets older, different types of illnesses are also there. There are more sufferings. There are more aches and pains. People find it more difficult to do meditation. The mind also gets more scattered. It is difficult to focus our attention. So, all these things then distract the person from doing proper meditation.

Throughout our life of sixty, seventy years, all the thoughts and experiences and all of the things that are filled up in our mind, when we sit for meditation, then all these thoughts keep coming up, again and again. And that becomes very difficult for us to then get concentration and focus.

Therefore, when you have strength in your body and you are younger, you should do your meditation — not waste that time.

So, Paltu Sahib says, "The lifespan is short, so you should make the most of it and do your Bhajan Simran and make use of this life."

Kaanche mahal ke beech,
Pawaan ik panchi rahathaa.
Kaanche mahal ke beech,
Pawaan ik panchi rahathaa.
Das darwaaja khulaa,
Udan ko nith uti chahathaa.

Paltu Sahib says, "This body is like a mud vessel with nine doors opening outwards, and the Tenth Door opening inwards." This earthen vessel has life in it — has the pranas within it. And those pranas want to leave this body. So, you should do your meditation before the pranas leave this earthen vessel.

When the jivas — who do not have a Master, but they have done good things in their life, they have donated monies, they have lived a pious life — when they die, the angels of death pull the soul out from the doors of the eyes or the nose or the mouth. they pull the soul out from there. And it is less painful.

But for those who have done very bad deeds, or otherwise done bad deeds in their lives, when they die, they do not have a Master, then the angels of death pull the soul from the anal part of the body. And when the soul is pulled from that, it goes through a lot of pain and suffering

When that soul is pulled out from the anus, then they pass stools at that time of death— or they pass urine at the time of death. Such souls are taken to the hells for further suffering. When the souls are pulled out from the doors of the eyes or nose or mouth, then their next life is a human life. And for the initiates of the Master, they don't leave this body from the nine doors. They are taken up from the Tenth Door itself, and there, the Master then places them at the eighth level and keeps them. That is their second life.

In that plane, it is the astral plane. This physical body has to be left behind. Then the soul is taken to the higher astral level, and there it gets an astral body. According to the lifespan of that plane, they have to stay there for a long time, because those lives are quite long. And then they have to do the contemplation of Naam there.

Where the initiates have love for their Master and they are sitting for meditation, maybe they are not successful in the meditation — they sit for one and a half hours, or two hours. They have not got success in the meditation but they, nevertheless, love their Master. Then such souls are taken to the Par Brahm.

Then there are the jivas who may not have meditated but who have no wants or desires in this world. They are completely aloof from this world. Such souls who have love for their Master, they are taken straightaway to Sach Khand — directly.

It is our desires, our wants, that are holding us back here. It is because of our desires only that we are held back in the planes above. But if we have no desires, then we will straightaway go to Sach Khand.

Therefore, Masters say, “We should do our Bhajan Simran so that we reduce our desires and our wants in this world and our attachments in this world.” And when such souls have love for the Master, and they have less desires here, then the Masters do not bother whether he has done a lot of Bhajan or not. And they straightaway take him to Sach Khand — because the Masters are God Almighty.

Bhaj leejiye bhagwaan yahee mein,

Bhal hai apanaa.
Bhaj leejiye bhagwaan yahee mein,
Bhal hai apanaa.
Aavaagaun chuti jaay,
Janam kee mitein kalpanaa.

Paltu Sahib says, "You do the Bhajan Simran of your Satguru, of God Almighty, and that will get you rid of this ocean of life and death." Therefore, the Masters tell us to do our Bhajan Simran. Because by doing our Bhajan Simran, we are reducing the load of our Kriyaman karmas, our current deeds — and whether they are good deeds or bad deeds, the load of those deeds are reduced from the burden of the mind.

When we do not do the meditations, we do not reduce that burden of the current deeds then, what happens is that, towards the end of our life, the current deeds also build up and we, anyways, have our fate deeds, the Pralabdh. So, both. The burden becomes very large on that jiva, and therefore, since the Masters have to get salvation and not send him back, the redemption of those deeds comes in the form of a long illness. That has to be borne by that jiva.

That is why then the Masters have to really get the jiva to redeem those deeds it has built up. Therefore, some major illness befalls that jiva. And for a long period, that jiva remains sick and it has to redeem all these deeds. Because the Master is not going to leave that jiva to come back into this world. It has to redeem all the deeds — the fate deeds and the Kriyaman — here itself.

* * *

Somanath Baba Ji used to give this example of the Masters. He used to say that the Masters are like dobis, like washermen. And washermen get different types of clothes for washing. Those are the different jivas that come to them. Some are clean and they are people working in an office, or something like that. They are clean clothes — those need gentle handling. Just a little bit of soap, or a little bit of warm water, cleanses the clothes and they are delivered.

But then, they also get clothes from the sweet shops, or some other people, where they are all stained. And there are a lot of stains. These clothes will not get cleaned by a little bit of soap and warm water. For them, they have to prepare the bhatti — which is like boiling water. They boil the water, then they put all kinds of bleaches in that water, and all the chemicals and everything. Then those clothes are boiled for some time in that bhatti. Once those come out from there, then again, that's not the end of it. After that, they beat the clothes. And when they beat, they make sure that the stain leaves the cloth. Till then, they keep beating the cloth.

He used to say, “It doesn't matter if the cloth tears, but they will make sure the stain leaves the cloth.”

So, that is what happens to the jiva. He cries and bathes and goes through all this suffering, but the Masters don't leave that jiva. They still make sure because They have to clean that jiva and take it up. That is why They keep telling, again and again, to do our meditations.

Palatu atak na keejiye,
Chauraashi ghar pher.
Palatu atak na keejiye,
Chauraashi ghar pher.
Bhajan aathuree keejiye,
Aur baath mein der.

Paltu Sahib says, “Therefore, do your meditation expeditiously and make the most of this life. Because, if you miss this opportunity, in this short lifespan, then you will go into the 8.4 million lifeforms.

I had already told you what those lifeforms are. Just imagine how will that jiva remain happy in all those different kinds of lifeforms?

In the jungles, we see that the larger animals — the predators — they eat the other animals, and then they are able to live. In the water also, in the sea and the rivers also, it is the smaller fish which are eaten by the bigger fish. That is the law of the land, that it is only survival by eating another jiva.

Therefore, if we are not happy in this life, there is no question of being happy in the lower lifeforms.

Kundaliyaa #51

Palatu atak na keejiye,
Chauraashi ghar pher.
Bhajan aathuree keejiye,
Aur baath mein der.
Yahee samay guru paay me,
Gothaa leeje khaay,
Yahee samay guru paay me,
Gothaa leeje khaay.

Paltu Sahib says, “Use this opportunity which you have, and you swim in the river of your Satguru and do the devotion in that river.”

Saints have also — the Masters have also — seen that gurubhakti is everything, and one can get salvation by doing gurubhakti. They also took a plunge in that devotion, in gurubhakti. They didn't look here and there, They simply took a plunge in the devotion. And They also became successful and became Masters.

The people who search for pearls in the ocean, they go in the deep waters. And it's a small boat with two people. And they dress accordingly for diving to the bottom of the sea. And where they find shells floating on the surface, they dive there. They tie a rope and they dive to the floor. That is where they are likely to get oysters. And they do not get scared to dive into that ocean or into that sea because, when they go inside, there are so many different types of fish which think of them as food, and they come to eat them also. There are no bigger animals than fish.

So, they collect oysters from the ocean floor, and some of them have pearls. Some of them are dead. Some of them are alive. They collect all these oysters.

That is how they fearlessly dive, and they procure the pearls.

If we go like that in a boat, and we start wondering, looking at the ocean, whether we will be able to go in that deep ocean, in that deep sea, and we are fearful of those large waves, and we are fearful of the fish that are there inside, and we feel, "What if we die if we dive into the sea?" If these kinds of fears overcome us, then we are unable to take that plunge. And hence, we are unable to get those pearls. So, if we are fearful and we sit on the beach, then we will not be able to get those pearls.

Kabir Sahib also says, "Those who took a dive into the ocean, they got what they wanted. But I sat on the beach, and I could not get anything."

Therefore, in the same way, Saints have seen Their Masters, and They have taken a plunge in the ocean of devotion of Their Masters. And They have not bothered to look here and there. They've just taken a plunge and They have become successful.

Whereas we don't take that plunge in that sea of devotion. Instead, we keep thinking of various different things. We think that we have to do some important work, or take care of some relationship, or things like that. And then we procrastinate the time for devotion, the time for doing our meditations. That way, life passes. And at the end of it, we neither get our Masters, and we neither are successful in our devotions, nor do we get this world. Because, at the time of death, the world kicks us away and we have to leave everything behind. We don't get the world also, and we don't get our Masters also.

So, you have got this beautiful opportunity. Take this opportunity and take that plunge in the devotion of your Masters. Otherwise, you will miss this opportunity, and then you will not get anything.

Gothaa leeje khaay naam ke,
Sarvar maahi.
Gothaa leeje khaay naam ke,
Sarvar maahi.
Avadhi aayi nagichaan,
Daav phir aisaa naahi.

Paltu Sahib says, "You take the plunge in this ocean of devotion. You color yourself in the dye of love of the Master. Because otherwise, Kal is waiting. He is waiting to pick you up. He's waiting for your lifespan to come to an end."

Kabir Sahib says, "What is giving you this ego? What are you proud about? All your hair is held by Kal. Whenever he wants, he can pull you up — whether you are at home, or whether you are outside, or abroad, it doesn't matter. For him, the place and time doesn't matter. He can pull you up anytime. So, what are you feeling proud about?"

We see before our very eyes, people die of different reasons. Some people, when they're walking on the street, they suddenly fall down, and they die. And people say they've got a heart attack and that is how they died. Some people died because of some accident, and they say that, such and such accident happened. But that is not the reality. It is simply that his time had come for him to leave this place.

Kal is very clever. He doesn't allow any blame to himself. He always gives a reason. We never say, "Kal took up a jiva, or took a life." We always say that someone died because of a heart attack, or someone died because of an accident, or someone died because of cancer. We never say that it is Kal who came and took that jiva.

* * *

During the time of Mahabharata, it was the end of this Dwapar, and Kali Yuga was to start. Krishna — Kal took the avatar of Krishna — and he came into this world. Because all the people of the earlier yuga had supernatural powers. They were very strong, and they could not continue into the Kali Yuga. So, to bring an end to all of those people who were living in the earlier yuga, Kal took the avatar of Krishna, and he came into this world.

During the end of Mahabharata, there was the final war between the Kauravas and the Pandavas. They were cousins. But all the kingdoms of the world had to align

with either the Pandavas or the Kauravas to take a position. That is how this war was to be fought between the Pandavas and the Kauravas.

So, they were deciding, all these armies, as to each kingdom having an allegiance to one of them, either the Pandavas or the Kauravas. According to their allegiance, they were being separated to fight this war.

Meanwhile, there was one warrior who came on horseback. And he was the son of Ghatotkacha, and he was a warrior, and his name was Barbarik.* He rode to Krishna. Krishna and Arjuna were sitting there, and he asked Krishna as to which side he would fight from?

* *Barbarik's grandfather was Bhima, one of the Pandava brothers...Barbarik had three unfailing arrows - a present of Brahma. Krishna put a foot on one of the leaves to test him, so the arrow hovered over his foot and Barbarik warned him, otherwise the arrow would pierce his foot.*

They were quite surprised by this warrior who had come and who was asking them like this. They felt that this ordinary warrior, how does it matter? But then, Krishna smelled something. He felt that maybe it's better to ask him exactly and understand what his powers are. So, he asked him what his powers were?

The warrior said, "I am an archer. And if I take out an arrow and I say my mantra in the arrow, then, you see this tree? This pipal tree which is behind you? It has maybe ten million leaves. It can pierce each and every leaf and come back into my quiver. That is my power."

Now, Krishna felt, "This is going to be difficult. Whichever side he goes to, the other side will get annihilated immediately." Then he said, "Well, which side would you like to fight?"

That archer said, "I would like to fight from the losing side." Whichever side is losing — because most people would choose a winning side. But he said, "Whichever side is losing, I will fight on their behalf."

Krishna felt that he will definitely fight for the Kauravas, and he will kill the Pandavas — on which side Krishna was. So, he said, "Okay, let us see your skill. You do it."

Then he said his mantra, and he let his arrow go. And that actually pierced each and every leaf. And then finally, it came back into his quiver.

Now, Krishna felt, "He is really a very dangerous warrior, and such a warrior on the opposite side is not a safe thing to do." He said, "Look, warriors also have compassion. Do you have compassion? Are you generous? You have to have

generosity, and you have to be a warrior. If you are a warrior, you have to be generous."

He said, "Yes, I am."

Then Krishna asked him, "Will you offer something that I ask you to give me?"

He was surprised, but he said, "Yes, I will give you."

Then Krishna said, "Okay, then, I want your head. I want you to behead yourself and give me your head." Because Krishna could not afford to have this warrior on the other side.

This warrior said, "But this is not right. Because I have come to fight a war and you are asking me to behead myself without even seeing the war."

Krishna said, "Okay, that wish I will fulfill. I will make you see the war. But you give me your head."

So, that warrior agreed, and he beheaded himself. Then, in those eighteen days of war, what Krishna did was, he kept that head and he took a tall length of bamboo and fixed the bamboo in the middle of the battlefield — and there, he kept the head on top of that bamboo so that head could see the proceedings of the war. And he gave a boon to that head, to that archer, , "You will not die till you see the end of the war."

So, he was alive, and he was observing the entire war and the proceedings of the warfare of the eighteen days. And during those eighteen days, all the great warriors were killed — everybody. There was Karna, who was a great warrior. He was killed. Then there was Guru Dronacharya, he was also misled and he was killed. Like that, all the great warriors were killed in those eighteen days — and only the five Pandavas were left. All the major warriors, everybody was killed in this war.

At the end of the eighteen days, Krishna and Arjuna went to get the head of that archer, and they brought it down. Then, Krishna asked him, "Did you see the war?"

He said, "Yes, I saw everything that happened."

Then, Arjuna was feeling very proud because he was the major warrior of this whole Mahabharata and he had killed most of the people. Arjuna was very proud, and then, he wanted to hear from that archer what a great warrior he was. So, he asked him, "Did you see? Just tell us about the great warriors in this entire battle — in this entire war."

That archer said, “What warrior? There were no warriors. Everyone was a puppet. The only warrior was Krishna's blade. That was the only thing that was killing everybody. I could see that. And there was no warrior, there was no fight otherwise, it was only Krishna doing the killing, and they were only just playing their act.” That is how this whole war was fought.

After the war, when the victorious Pandavas came, they also did not live much after the war. They were told to go into the Himalayas and give themselves up.

Arjuna, who was a great devotee of Krishna, he was such a great devotee that, from each cell, the word 'Krishna' would come out. He was a great devotee. He also asked what was his salvation?

Then, to him also, Krishna said, “You have to go in the Himalayas.”

When Arjuna asked Krishna, “I am your devotee, so you give me salvation”, Krishna said, “Salvation is not with me. That is with the Masters. You go to Badrinath and go to a Master, and then you will get salvation there.”

When they went to the Himalayas, all of them died there in the Himalayas.

So, this is the world of Kal, and he is sitting on our head, and the falcon of Kal can come anytime and pick the jiva.

Maanush tan sankraath,
Mahodagi jaath siraani.
Maanush tan sankraath,
Mahodagi jaath siraani.
Aisi parabee paayi nahee,
Tum mahimaa jaani.

Paltu Sahib says, “You were given this priceless opportunity to get out of this ocean of life and death, and to get out of your sorrow of coming again and again in this world. But instead of understanding and valuing this priceless opportunity, you have traded it for a damdi* by following all the worldly things.”

** In the Marathi language, a coin equivalent to two paise*

So, understand the importance and this priceless opportunity that has been given to you. With each passing day, this opportunity is reducing. Understand that importance and make the most of it.

Satsangat ke ghaat paiti kai,
Kar asnaanaa.

Satsangat ke ghaat paiti kai,
Kar asnaanaa.
Tan man deeje dan,
Bahuri nahi aavana jaana.

He says, "You go to the pilgrimage of the Satsang. Go in the Satsang, and there, swear you will come to know about the reality. And once you follow on the Teachings of the Masters there, then you will save yourself from coming again and again in this world."

So, go to the Satsangs and you sacrifice yourself and your mind, and sacrifice everything to the Master. And then, the Master will also become yours. That way, you will make this life successful, and you will not have to come again and again in this world.

Paltu bilamb na keejiye,
Aisaa ausar paay.
Paltu bilamb na keejiye,
Aisaa ausar paay.
Yahi samay guru paay mein,
Gothaa leeje khaay.

Paltu Sahib says, "Time is short, use this opportunity well, and take the plunge in the ocean of devotion. And make use of this opportunity."

All the Saints, in Their Banis, have talked about the same thing — about cautioning us to not spread our love and affection in this false world. And instead, to do our devotion and use this priceless life that has been given to us. Make use of it to do our devotion and get out of this ocean of life and death.

Therefore, the Saints and the Masters caution us, and They say, "This world belongs to Kal and Maya, there is nothing permanent here. It is all temporary and it is ever-changing. Therefore, this is all false. There is no reality in this world of Kal and Maya. It is just like a dream that we are going through."

If we see our forefathers, our great grandfathers, and others, then, for us, they are dreamlike. They are only but in a state of dream. It's like we don't know them, and we have really not met them. Likewise, we are living this life, and after that, our grandchildren and those will also feel that we are like a dream — that we have been there and gone. And they will also forget about us.

Paltu bilamb na keejiye,
Aisaa ausar paay.

Paltu bilamb na keejiye,
Aisaa ausar paay.
Yahi samay guru paay mein,
Gothaa leeje khaay.

Radhaswami.

13

Meditation Talk
16 Jan 2024 — Morning

The Story Of How Gulal Singh Became The Disciple And Eventual Successor Of Bulla Sahib

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In northern India, in the parts of U.P., there was Bulla Sahib. Like there was Bulleh Shah in the northern parts of India and further, there was Bulla Sahib from U.P.

In the farmlands, He was serving in the farmlands of Gulal Singh. He used to do all work in the farm — of plowing and of harvesting and everything else.

He was an Attained Soul, but He had not made anyone know about Him. He used to go within, and He was quite attained.

Once, there were guests invited at Bulla Sahib's house to look for His daughter's marriage proposal. When these guests were invited, in those days, there was this Purdah System, that the womenfolk would not come out outside of the curtain and they would only talk from behind there. So, His wife told Him, "When these guests come, You will have to extend the courtesies and the hospitality. I can cook food, but I will not be able to serve it." She suggested that He take a holiday and come home and attend to the guests. So, Bulla told her, "That is okay. I will take a holiday today and I will come home."

When He went to ask for leave, Gulal Singh got annoyed and he told Him, "It has just rained, and we have to sow the maize. There is no question of a holiday and all. You go and start working in the field." So, He was refused a holiday.

Then He took the bullocks, and He took all the equipment, and He went into the farm. And there, He started plowing the field. Then it was about 11:00 AM, by which time the guests had all arrived and they were at His house. And His wife had also finished with her cooking. But there was no one to attend to them or serve them. So, Bulla Sahib decided that He would take a break for some time and attend.

He sat on this partition between the fields, on a small mound of mud. He sat there in meditation, and He wanted to attend to His family.

He sat there in meditation, and in that state, He transformed Himself and arrived at his family. While He was meditating on the field, He also arrived at home, and He started attending to the guests and He started serving them food that was prepared. So, most of the food was served. Finally, He was serving the curd to them.

Now in the meantime, Gulal Singh had got suspicious, and he was wondering whether, indeed, Bulla Sahib has gone to the field, or has he gone home? He wanted to check on that. So, he went to the field.

He took his horse and then went to the field. Then he tied his horse to the tree, and he saw that Bulla Sahib was apparently in a state of sleep. He was sitting actually in meditation, but Gulal Singh thought, "He's sleeping." So, he got very angry, and he came from behind and he kicked Bulla Sahib.

Now, when Bulla Sahib fell down, He fell face down because of the impact of that kick. When He fell down, what He managed was — since He was serving curd at home — instead of dropping the curd at home, He dropped it in front of him in the field.

When Gulal Singh kicked Him, he got shocked to see that, and thought, "There was nothing. He was sleeping and I kicked him. Where did all this curd come from?"

So, when Gulal Singh asked him, "How did the curd fall down, because I just saw that you were simply sitting and sleeping. When I kicked you, suddenly, all this curd appeared here, and it's fallen all over."

Then Bulla Sahib told him, "No, it's like this. I have visitors at home. And I had requested for leave because I had to serve food to them. But you did not give me leave. So, I took a break for a little while here. And I sat in meditation and transformed and went there, and I was serving food to the guests. And, in the meantime, you came, and you kicked me and I fell down. So, instead of dropping the curd at home, I dropped it here."

Gulal Singh got shocked by listening to this, but then he thought, "Bulaki Ram* is just fooling around with me to avoid being beaten because he is taking rest in the field. He's just making up this story." But he thought, "I must check this out." Because that curd matter had surprised him.

* *Bulla Sahib's original name was Bulaki Ram before becoming Bulla Sahib*

So, he took his horse, and he rode quickly to Bulaki Ram's house, which was about two kilometers away. When he came there, he met the wife of Bulaki Ram, and he asked her, "Did you see Bulaki Ram? Did he come here?"

She said, "Yes. He had come here. He was serving food to all the guests. Then He took the curd and went away somewhere. I don't know where He went."

Then Gulal Singh realized that, indeed, Bulaki Ram was a Mahatma, and he had been treating Him all along as a servant. Now, he had even kicked Him. So, he felt very bad and he went back to Bulaki Ram; and then, he bowed down to Bulaki Ram and pleaded to Him to forgive him.

Thereafter, he divided his land and belongings to all his four children, and he kept one part to himself — about ten acres of land — and that land he donated to Bulla Sahib, and they made an ashram there. So, Bulla Sahib was then staying there. And Gulal Singh became His gurumukh disciple.

So, he was staying at the ashram — Gulal Singh was staying at the ashram — and he was doing seva of Bulla Sahib. And he would clean the ashram and bring water and do all the seva there. And Bulla Sahib was very pleased with the seva. Eventually, He made Gulal Singh His Successor in that ashram.

So, that is the same lineage of Paltu Sahib. It was Bulla Sahib, followed by Gulal Singh, then Bhikha Sahib, and Gobind Sahib, and then, Paltu Sahib.

There were many Saints in Uttar Pradesh, but They did not preach and travel far and wide. In the local area, there were a lot of Saints.

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The time is good and let us make the most of it. Let us close our eyes and get connected to Bhajan Simran.

14

Meditation Talk

16 Jan 2024 — Afternoon

Whatever Meditation And Simran We Do, All That Is Accounted For — We Should Not Feel That Any Of That Is Getting Wasted

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This is during the time of Angad Dev Ji. There were some devotees who were taking some goods from Punjab to Malwa. And on the way, Guru Angad Dev Ji's Satsang was going on, and they thought of just stopping there for a while and then leaving. So, they quickly got off from their lorry and washed their feet and attended the Satsang. After about fifteen minutes, the Satsang got over. And the paathi ji himself used to distribute the Parshad after that.

In those days, there weren't too many people, the sangat was small. And these people who were traveling, these devotees, they were in a hurry because they were already late and their owner would then get angry with them. So, hurriedly, they went to the place where that paathi ji was picking up the Parshad for distribution.

That paathi ji got annoyed with them for coming in front and asking for the Parshad. So, they requested and they told him, “Don't get angry. We are in a hurry because the owner of the lorry will get annoyed with us. So, if you can, give us the Parshad first.”

When they were talking like that, accidentally, a little bit of that Parshad fell down on the ground and that paathi ji got very annoyed. He got even more angry, and he called them a ‘bear’ in anger. He said, “Eat that Parshad.” And he called them a bear. Then the devotees replied to him, “We are not bears. We are just humbly asking for the Parshad. You will only become a bear.”

Earlier, when even the satsangis would curse, those curses would come true. And therefore, when that paathi passed away, in the next life, he became a bear.

That bear was a young bear, and he was a captive bear who would perform all kinds of tricks. So, the person who held that bear — he had tied the bear with him. When

he was going on the way, there was Angad Dev Ji's Satsang going on. So, he also went there to attend the Satsang.

When he went there, he also asked for the Parshad. And now, the paathi ji's son had become the paathi. And when this man came with that young bear, that paathi ji said, “See, how cute the bear is.”

Guru Angad Dev Ji said, “He is no different. He is your father.”

So, he got shocked. He said, “My father did Your seva. And, after that, he has become a bear? So, what is going to happen to me?”

He said, “No, that is because of the curse. He had told them, 'you stop muttering', and he had called them a bear. And then they had taken that fallen Parshad and they had shared it and had left. But they had cursed your father. So, that curse came true.”

Then his son asked Him how his father would now get salvation, because he's in the form of a bear? So, Guru Angad Dev Ji gave him Parshad. He said, “You give him this Parshad. He will leave this body, and he will again be reborn in a satsangi family.”

So, the bear was given the Parshad — and the bear ate that Parshad and was reborn as a human in a satsangi family.

So, the seed of Naam doesn't die. And then he again got in contact with the Saint of that time, and then he got his salvation.

* * *

Earlier, when satsangis would do a little bit of meditation, they developed these capabilities of cursing or giving boons. This way, they would fritter away their powers. And from the time of Guru Arjan Dev Ji, this practice stopped.

From the time of Guru Arjan Dev Ji, whatever powers the satsangis get because of their meditations, that power is retained by the Master. It is not given to the sikh — it is not given to the devotee — because they would fritter it away like this. That is why, nowadays, when satsangis do their meditations, they feel that they are not getting anything. They're just meditating.

So, all your meditation is not getting wasted. All of that is getting stored and it is with your Masters. They have retained all of this. And They are waiting for you to become fit to use that power. Once you become fit for that, then all that stored power with Them will be given back to you.

So, whatever meditation and Simran we do, all that is accounted for. We should not feel that any of that is getting wasted and we are not getting anything. All that is properly accounted, and it is stored for you.

* * *

So, the time is good and let's make the most of it. Let us close our eyes and get connected to Simran.

15

SATSANG

16 Jan 2024 — Afternoon

Master Is The Great And The Ultimate One — Even The Master Does What Even God Almighty Does Not

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The paathi sings the Bani of Somanath Baba Ji...

Deen bandhu deena naath,
Dayaal satguru jag taaraka.
Deen bandhu deena naath,
Dayaal satguru jag taaraka.

This is the Bani of Param Sant Satguru Somanath Baba Ji. This Bani was written when Somanath Baba Ji took about twenty-five satsangis to Sawan Singh Ji Maharaj in Beas. Then, the paathi ji of Baba Somanath Ji was around fourteen years old. He was a young boy at that time.

That paathi ji was a young boy of fourteen, and he had a very fine voice. So, Somanath Baba Ji had written three bhajans. This is one of the bhajans. This was in 1946. And the three were *'Santa Satguru Satta Swaroopa'*, and '*Param Santa, Param Pita*', and '*Deen Nath Dayal Swami.*' These were three beautiful bhajans, Banis written by Somanath Baba Ji. When this group went there, Baba Ji told the paathi, that young boy, to sing these bhajans. And Sawan Singh Ji very much liked the bhajans sung by him. Then, He said, "You make this a prayer (*Santa Satguru Satta Swaroopa)*. Whenever you have a Satsang, you start the Satsang with this prayer."

Thereafter, whenever Baba Ji gave a Satsang anywhere, the Satsang would always start with this prayer.

Then Sawan Singh Ji Maharaj said, "This boy's got a very nice voice. You give him some almonds and make him a little stronger and then make him your paathi. Let him be your paathi." So, Venkati, he was the paathi, and right up to the end, he continued to be a paathi.

Somanath Baba Ji says, “The Saints are the Ones Who shower Grace and Who are the friends of those people who come with humility on this Path.”

As we progress on our meditation, we imbibe the quality of humility. We become more and more humble as our practices improve in our meditations. Eventually, when we go to meet the Satguru, we have to be fully humble in order to manifest the Master.

Ego is a great vice, and ego is the cause of destruction. And ego also destroys our devotion. So, whatever devotion we have, if we develop ego, then we lose that devotion. It is a big vice that we have to avoid.

Saints are very humble, and They are the epitome of humility. They have sacrificed Their life for Their devotion to God Almighty, for Their Master. Their whole life, They have lived with humility; and, eventually, They have manifested God Almighty. God Almighty has also given Them all the powers that are required. And yet, They keep all these hidden and They live a very, very humble life.

God Almighty gives Them the power, and He empowers Them to bring these souls. And He tells Them, “Whichever soul you bring to me, I will give salvation to that soul.”

He says, “The Saints are the friends of people who have humility and who come on this Path with humility. They are like God Almighty. And They are someone to be prayed to. Yet, They are the friends of all the people who come with humility on this Path.” And They are the power that will get salvation to this world.

Sometimes, Sawan Singh Ji Maharaj, when He was in a mood, He would say this, “All the souls who are there in all these three worlds, and who have been sent by God Almighty into these worlds, they are less than a handful of souls for us. So, for us to get salvation for these handful of souls, it is no big deal.”

They see the suffering of the souls, and when They see the suffering of the souls, They have mercy on those souls. And then, They come with all humility and They try to awaken the soul with Their Satsangs. They try to explain the reality to those suffering souls and try to awaken them.

Looking at these souls who are suffering, They feel that, like They have got the salvation with Their Masters — Their Masters have had Them get Their salvation — like that, They feel like extending that Grace upon all these souls who are having so much sorrow. They then try to awaken those souls, try to tell them what is the correct path, how they should go about living their lives, what is the objective of their life. They try to explain all this through Satsangs.

But despite Their effort, we still do not try to tread the Path that They show us. We still, again, move away from the Path, go back to the worldly ways; and we get deluded, again and again. And we are unable to follow the Teachings of the Masters.

The Masters keep telling us, "You can go about doing your duty towards this world — carry on your duties towards your family, your children and spouses — but remember that you belong to the Master. You are to do all these as your duty."

Sawan Singh Ji Maharaj was employed in the army. He used to have very long hours of duty — nearly twelve hours of quite a lot of hard work. And finally, when he would come home tired, he would sit for meditation in the night. But it would be difficult because, physically, he was very tired.

Once he wrote a letter to Jaimal Singh Ji Maharaj, requesting Him that he give a resignation to his job, and that he come to the ashram. And there, he could do seva of Jaimal Singh Ji Maharaj and do his meditations. Because while working, to do meditations was becoming very difficult.

When he wrote this letter, Jaimal Singh Ji Maharaj replied to him. He used to address Sawan Singh Ji Maharaj as 'Barkhurdar'. So, He told him, "Barkhurdar, if you do this, that is, if you resign and you come to the ashram, then a lot of your current deeds, your fate deeds, will remain unredeemed. Because some of these experiences that you are going through are necessary for you to redeem those fate deeds. As a householder, you'll have to go through these deeds. Otherwise, you will have to come back in this world, take another life, and then you'll have to redeem these in your next life." Sawan Singh Ji Maharaj took this as his Master's words; and then he continued his service.

Even after Jaimal Singh Ji Maharaj ascended, after He left His body, for nearly five years, the service of Sawan Singh Ji Maharaj remained. And though Jaimal Singh Ji Maharaj had given all the ashram and interest and everything to Sawan Singh Ji Maharaj, Sawan Singh Ji Maharaj chose not to resign from His job because of the words of His Master. He continued to complete the full service. And during that period of five years, monthly, He would go to the ashram. He would initiate people, and He would give a Satsang. But He continued to remain employed. And only after five years, when He finally retired from His service, He took up this as full-time.

Because a gurumukh disciple always follows the word to the 'T' of his Master. And therefore, the Masters are always very pleased with Their gurumukh disciples.

Deen bandhu deena naath,
Dayaal satguru jag taaraka.

Denu kaam samjha tumko,
Aan padi au dwaar paalaka.

So, Somanath Baba Ji addresses His Master and says, “I have come to You. You are my Kamdhenu. You are the cow who fulfills all the wishes. You are the tree which fulfills all the wishes. I look at you as Kamdhenu and Kalpavrishka, and I have come to you, surrendering to you.”

Somanath Baba Ji, for nearly twenty-five years, did a lot of austerities on the Nath Panth. He was a fully attained soul in those practices. He used to go right up to the Brahm. And he had all the kinds of mystical powers. When he went to the ashram, when he went to meet Sawan Singh Ji Maharaj, after he listened to His Satsang for seven days, then he discarded all his attire of the Nath Panth — where he used to move only with a loincloth, carrying a trident and carrying a kamandalu — he discarded all of that and started wearing a white lungi. And with that, he used to do seva.

The storekeeper there, the bhandari there, he requested Sawan Singh Ji Maharaj that — this was after nearly a month, at the time of initiation — he took the request to Sawan Singh Ji Maharaj, “This is a very good soul,” so he requested that he be initiated.

Sawan Singh Ji Maharaj looked at Somanath Ji, and then He addressed him — because he was a Baba, like a recluse, like a Sadhu — so He told him, “Sadhu, you will not leave me, no?”

Somanath Baba Ji, with hands folded, said, “There is no place left. I cannot leave You and go to anyplace.” Whenever Somanath Baba Ji would mention this, tears would fill in His eyes. And He felt heavy in the throat also to talk. He used to always address Sawan Singh Ji Maharaj as 'Maharaj'. He never took the name of 'Sawan Singh Ji Maharaj', he only referred to Him as 'Maharaj'. And whenever he said that, there were tears that would fill up and he would feel very heavy in the throat also to talk.

In order for Saints to write bhajans, there are springs. When you go to the eighth level, when you go to the Thousand-Petaled Lotus, there are springs there. And from those springs, the bhajans are naturally evolving. So, the Masters can easily write the bhajans.

That is the first spring that is there. And the second spring is at the level of Par Brahm. Again, there, it is a natural spring. That gives the very core essence of Sant Mat, and the core essence of Saints, and with that, the Saints can write the Banis.

So, in this Bani, He addresses His Master and tells Him, “You are like a Kamdhenu. You are like the Kalpavrishka to me. And all my wishes get fulfilled at Your feet.”

Kabir Sahib, also in His Bani, has mentioned the greatness of the Master. He says, “Master is the great and the ultimate One.” So, in two references, in one, He has said, “Even the Master does what even God Almighty doesn't. The Master can do it.” And at another reference in His Bani, He has said, “If I make ink out of all the seas, and I make a pen of all the trees and all the plants that are there, and I make paper of all the land that is there, even then it will fall short of writing the greatness of my Master.”

He says, “The extent of Grace that a Master extends on His disciple, that is immeasurable. One cannot even fathom the kind of Grace that is extended. He cannot even write and cover it with all of this.”

Kabir Sahib, at another reference, also has said, “There is a lot of difference between the philosopher's stone and the Master. The philosopher's stone has this ability of converting iron into gold. But the Master has the ability of converting the disciple into a Master.” So, there is a huge difference.

He says, “Like a philosopher's stone, it is priceless. The value it creates is by converting any amount of iron into gold.”

If you have a truckload of iron – it's a small stone — if you touch that stone to the truck, that truck, along with all the iron in it, will get converted into gold. It can convert tens of millions of tons of iron into gold. And that gold is what gets value.

But the philosopher's stone cannot make iron into a philosopher's stone. It cannot convert or give that ability to anything else.

Whereas a Master can make the disciple into a Master. He can make him exactly like the Master.

* * *

In the Sawan Ashram in Beas, I used to take people from Andhra, from Anantpur. And we used to go in groups of twenty, twenty-five people, and I would get them to take initiation from Charan Singh Ji Maharaj. I took them about four, five times that we had visited like this.

With one such group, I felt like greeting Charan Singh Ji Maharaj from up close. Because always, the Darshan would be from very far away. I was not very satisfied with that Darshan, because that would be from a great distance.

Now, the rule there was that, if you wanted a Darshan — like a physical interview or from up close — then you had to give a written request. There was a secretary who used to handle all this, and I gave a request like that, that I wanted to meet. He said, "What is the purpose of your visit? Why do you want to meet Him up front?"

I told him, "I just want to see Him. I just want a close Darshan."

He said, "No, that is not possible because we follow these rules. We cannot make exceptions like that. If you want to ask something about your Simran or your Dhyan, then we will allow you. Then you can meet."

But then, I didn't lie about it, so I did not say anything. I said, "No, I just wanted to meet personally." He said, "Then, we are helpless. We cannot allow you to go and meet Him." So, I said, "Okay." I felt a little disappointed that I could not meet Him.

On the day of that initiation, that initiation was given in the Sach Khand Hall. In the Sach Khand Hall, there were about ten people whom I had brought from Anantapur.

They went in for sitting and for the initiation. And then there were people who were explaining in different languages inside. But what happens is, in Andhra, the Telugu that you speak in Anantapur is quite different from the Telugu you speak in Vijaywada. So, Vijaywada cannot understand the Telugu of Anantapur. There was a Telugu interpreter inside, but he could not explain to those people. He said, "I cannot explain to these people."

There was one English-speaking teacher there, and he inquired with these ten people as to who brought them in the hall? Who brought them for initiation – like whether they had a group leader who could attend? Then they told him my name. And then, he asked where I was? They said, "He's in that Sadhu Ashram.

A little bit at a distance, there was the Sadhu Ashram, which was a big room of about twenty people. We were all housed in that room. And I was generally explaining, and the rest of the group was with me, and I was telling them some stories. We were sitting there when these people hurriedly came. And they called me, they said, "They are calling you in that initiation hall."

Then the next thing I know, I was sitting in the very first row — right in front of Charan Singh Ji Maharaj Ji, and I was giving the initiation — helping in that initiation with these ten people, interpreting and doing all of that. And I got that full opportunity of that full time, and I was very pleased. Because, though that application did not work for requesting for a meeting, but then, God has His own unique ways. He called me like that and made me sit.

So, Saints have a very kind heart, and, if we have a real true wish, we wish with our hearts, then They definitely fulfill our wishes.

Denu kaam samjha tumko,
Aan padi au dwaar paalaka.
Teen goon sab bin kaade,
Gyaan moh abh deejiye.

Here, Somanath Baba Ji says, "I am sitting at the gate of Your court, O Great Master. And I'm filled with a lot of vices. I'm filled with a lot of things which need to be removed. Please shower Your Grace on me, and You clean my within so that I can enter Your court, I can come within."

He is God Almighty and He is very compassionate. Therefore, when a disciple prays to Him, He listens to the disciple with a true heart. If a disciple prays, then He showers His Grace upon that disciple.

Therefore, when we also sit for our meditations, before we sit and we start our meditation, we should also pray at the feet of our Master. and we should also, with full heart and earnest request, we should tell Him, "I would like to do Your devotion, and my mind is not allowing me to do so. My mind does not allow me to concentrate and do my Simran. And it all constantly disturbs me, and I am unable to do that devotion. You are God Almighty. You have the power. You please shower Your Grace. You please shower Your power upon me so that I'm able to bend my mind and I'm able to do my devotion towards You."

So, if we do like this, before we sit for meditation, we pray with an earnest mind to Him, then He will surely shower His Grace upon us, and we will be able to become successful in our devotion.

Therefore, when we are humble, we approach the Masters with all humility and we make our request. We put our earnest request from our hearts before Them. Then, They are the oceans of compassion and They definitely shower Their Grace upon us.

Teen goon sab bin kaade,
Gyaan moh abh deejiye.
Chinh chaij chinaav apne,
Charandas mujhe keejiye.

He then begs at His Master, "You keep me at Your feet, and You remove and redeem my sins — You forgive my sins. And forgive and cleanse my vices and give me space at Your feet and make me your true disciple."

Chinh chaij chinaav apne,
Charandas mujhe keejiye.
Gunaathith gun gambheer swami,
Karuna mujh par raakhiye.

He addresses His Master and He says, He calls Him 'Gunateet', which is someone who is above the three gunas. The three gunas are satogun, rajogun and tamogun. These are the three gunas.

Satogun is governed by Vishnu. Rajogun is governed by Brahma. And tamogun is governed by Shiva. These three gunas are there in each and every being in this creation. All are under these three gunas. And there are different qualities of these three gunas. In each one, some guna is more dominant than the other. So, all are under the influence of these three gunas in these entire three worlds.

Each of these three gunas have some qualities. Like the satogun, people who have a dominating satogun, they are people who are more pious; who are more God-fearing; who do puja, who may be vegetarian. These kinds of people believe more in worship and more in compassion than other things. That is the dominating quality of satogun.

In rajogun, which is governed by Brahma, the people have a higher intellect. They have more thinking capabilities. People who are typically scientists, or politicians, or businessmen, people who use more of intellect, and more of thinking. Such people have a dominating rajogun.

And the third is the tamogun — that is governed by Shiva. That tamogun is where people typically believe more in hurting, in eating nonvegetarian food, gambling, drinking, taking intoxicants. That is the third guna.

So, each one, all of us, in all the beings, have all the three gunas. And each vary in the dominant factor within the personality. Therefore, each one is different and governed by these three gunas.

Somanath Baba Ji refers to His Master, and He says, “You are above these three gunas. So, You are free from these three gunas and You are the One Who can shower compassion to all the beings who are governed by these three gunas. Because You are way above all these three gunas.”

Gunaathith gun gambheer swami,
Karuna mujh par raakhiye.
Charan pade ki laaz tumko,
Janan maran hataayiye.

He says, “I have come, I have surrendered at Your feet. You please extend Your Grace, shower Your Grace upon me and get me out of this ocean of life and death.”

This whole Bani of Somanath Baba Ji speaks of the greatness of the Master. And all of the greatness of the Master is contained in this Bani.

Charan pade ki laaz tumko,
Janan maran hataayiye.
Karan kaaran kaaranatheeth,
Karuna kare mujhe taariye.

He says, “You are the Creator. You are God Almighty. You are the Creator, and you have all the strings. You can do whatever You please. So, You shower Your compassion on me and get me free from here. You are the Creator and You have created all these sixteen planes, and the Lords of all these planes also listen to You. You are above all of them. You are the Creator. You are an ocean of compassion. You shower Your compassion upon me. And You give me salvation. You get me free from here.”

Karan kaaran kaaranatheeth,
Karuna kare mujhe taariye
Jaaran maaran oonchat naabhi,
Teen goon the bachaayiye.

He says, “You get me out of this ocean of life and death and rid me of all my vices and cleanse me of my sins and give me the boon of devotion.”

So, He was a Gurumukh, and He spoke about the greatness of His Master and how He bowed down to His Master.

Jaaran maaran oonchat naabhi,
Teen goon the bachaayiye.
Naam nisdin japaaye mujhko,
Dhyaan aapka drudaayiye.

He says, “Give me the strength to repeat Your Names. Give me the strength to be firm and resolved in the devotion towards You so that I do not drift from this path of devotion. And I continue to meditate upon You.”

Naam nisdin japaaye mujhko,
Dhyaan aapka drudaayiye.
Nayan madhye man sthiraaye,
Gyaan jyoth darshayiye.

He says, "You still my mind at the Eye Center and, with that, You lighten up the Jyoti. And then, let that dispel all the darkness that I have within me."

With the Grace of the Master, when that Jyoti is manifested and that Holy Sound Current is manifested, then all the ignorance, the darkness of ignorance that we have within us, all that is dispelled in an instant.

Now, when we close our eyes, we see darkness. But when we have manifested that Jyoti, then when we close our eyes also, we see Light inside. And when we open our eyes also, we see Light outside.

Nayan madhye man sthiraaye,
Gyaan jyoth darshayiye.
Sthool sookshma kaaran aadhi,
Sthaan brahma langaayiye.

He says, "You take out the physical, astral, and causal coverings that I have, and take me beyond Brahm. Take me to Par Brahm. And there, You get me free from all the karmas. You redeem all my karmas."

When the soul goes to Par Brahm, when it takes the dip in the Holy Mansarovar, then all the three coverings which it has – which are the physical, astral, and the causal — all the three coverings; it gets rid of all these three coverings, and it comes in its true essence.

Sthool sookshma kaaran aadhi,
Sthaan brahma langaayiye.
Maansarovar sunn sthaan mein,
Snaan nirmal karaayiye.

He tells His Satguru, "You make me have a dip in that Holy Mansarovar and get me free from all the karmas. That is in Your hands."

Maansarovar sunn sthaan mein,
Snaan nirmal karaayiye.
Dhun saar shabd aadhaar deke,
Mahasunn chadaayiye.

He says, "There, after the Mansarovar, You manifest the Sar Shabd. And with the help of Sar Shabd, You help me to clear the Maha Sunn."

Kabir Sahib has said, "The jap, the repetition, will die, and the ajapa — that is the continuous repetition of the mind — will also die. And even the Anahad Nad, which is the Holy Sound Current at the Eye Center, that will also come to an end." Till you

manifest the Sar Shabd beyond Par Brahm, you cannot say that you are free from this ocean of life and death.

So, He prays to His Master, "Clear all these coverings, and then You manifest that Sar Shabd and get me out of this ocean of life and death."

Dhun saar shabd aadhaar deke,
Mahasunn chadaayiye.
Soham dhaar satlok darsaaye,
Been dhoon bajaayiye.

He says, "After the Par Brahm, You help me clear the Bhanwar Gupha and the Sohang and take me to Sach Khand. And in Sach Khand, You manifest the sound of Sach Khand, that is sound of a been, or the sound of bagpipers." There, you get the Darshan of God Almighty. And that Darshan, the Master gets us to have.

Soham dhaar satlok darsaaye,
Been dhoon bajaayiye.
Alak agam gam naa jaaki,
Taaha jaaye pahunchaayiye.

He says, "After Sach Khand, You take me to Alakh, Agam, Anaami — the three worlds which have not been described in any of the texts." Even in the Sant Mat, these are not described. Because these places, or these planes, are so beautiful and they are beyond description. There is no simile that can be given. There is no explanation that can be made of that.

Swami Ji Maharaj says, "Explaining these or going and experiencing these is like if you give a dumb person — you give a person who cannot talk — you give him jaggery and then ask him to explain the taste of jaggery, it is like that." He can only smile and express that he likes it. Other than that, he cannot describe the taste.

The one who goes there, he experiences those places, and then he doesn't have a tongue to explain how they are.

The Holy Sound Current is only up to Sach Khand, which is describable. But beyond that, there is no Sound Current also. And it is a very unique Creation beyond that. It is something which cannot be seen or cannot be heard. It cannot be explained.

So, the jiva, with the Grace of the Master, goes up to Sach Khand. And there, because all this creation has been made by Sat Purush below, so after the soul stays there with Sat Purush for a while, then Sat Purush sends the soul into the higher three planes.

Alak agam gam naa jaaki,
Taaha jaaye pahunchaayiye.
Jaan baalak deen mujhe,
Aadh anaam samaayiye.

Somanath Baba Ji says and addresses His Master and says, "You look at me as a humble and poor child. And You shower Your Grace and take me to Anaami."

Jaan baalak deen mujhe,
Aadh anaam samaayiye.
Somanaath anaath jaan ke,
Amarpad mujhe basiye.

He says, "You take me as a poor child, and I am surrendered at Your feet. And You take me to Anaami. Without You, I have no parents, I have nothing. You shower Your Grace upon me and take me to Anaami. Other than You, I do not have anyone else in this world. You shower Grace, and You give me salvation and take me to Anaami."

So, this is a beautiful Bani, and it contains the love, affection, and devotion towards the Master. It is at a very high level that this Bani comes from. It makes us understand the surrender to the Master and devotion, and whatever is pleaded towards the Master.

Somanaath anaath jaan ke,
Amarpad mujhe basiye.
Swaami dayaal daatha saawan,
Charan apana lagaayiye.

Radhaswami.

After the Satsang had concluded, Babaji added this commentary…

We can see the true humility of the Masters. They are such enlightened souls, but They speak only about Their Masters. Sant Ji always use to only refer to Kirpal and Sawan, and Somanath Baba Ji also refers to Sawan. They only talk about Their Masters— They are very humble.

Even we should try to imbibe these qualities. We should also surrender like this to the Master, and praise such like to the Master so that we can also make our lives successful.

16

Meditation Talk
17 Jan 2024 — Morning

The Story Of Yogjit And His Unique Recurring Role In The Salvation Of Souls From The Realms Of Kal

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Like I had said yesterday, the souls that go to Sach Khand-Sat Lok, they do not return into these worlds. Then people may be wondering how does God Almighty send the Saints from there to awaken the souls in these worlds?

The souls who have gone to Sach Khand-Sat Lok, they are not sent into these worlds. But there is a place, which is above the Maha Sunn and below the Bhanwar Gupha, and the Lord of that plane is called Yogjit.

So, when the yugas change, then God Almighty sends Yogjit to salvage the souls — He is instructed by God Almighty. Whenever the yugas change, Yogjit is instructed by God Almighty to come into this world. He always comes— like in the form of Kabir — He had come. And simultaneously, He had also come in the form of Guru Nanak Sahib. He had come in both the forms here. And then, the succession of these Masters, that happens, and other souls become ready. So, every time, Yogjit comes first when the yuga changes.

He was the same in the Sat Yuga — He came as Sat Sukrit. And then He came as Maninder. And then Karunamai. And then, in Kali Yuga, as Kabir.

So, every time when the yuga changes, He comes. Then, the followers — the devotees – of His, when They cross the Par Brahm, They come out of the compound of Kal. Then He instructs Them to come into this world to awaken other souls.

Sat Purush never comes into this world. He will never incarnate in this world. And even the Lords of the different planes, They also never incarnate in this world.

So, this work is done by Yogjit Who is above the Maha Sunn and below the Bhanwar Gupha. The souls who go from here, when they go into Sat Lok-Sach Khand, then it is an immortal place. And after that, the souls never come back into this world.

The Masters also, when They ascend and They leave this body and this physical world here, They also do not go back to Sach Khand. At the higher planes, They remain in the contemplation of Sat Purush. Then They stay in that zone to help the disciples of Theirs till all Their disciples get free of this compound of Kal. Till each and every soul who is initiated leaves this place and goes back to Sach Khand, the Saints continue to reside in the Brahm. All the Saints reside in the Brahm till such time that all Their disciples have gone back to Sach Khand. That is a great sacrifice of all the Saints.

After all Their initiates go into Sach Khand, then They also go into Sach Khand. And then, They don't come into this world.

Many people have this doubt that, if we do our meditation and go to Sach Khand, then perhaps God Almighty will send us back into this world. This is a phenomenon that has happened only once with the Will of Anaami. It is His Will that this whole Creation has happened. And it is only once that such a thing is going to happen.* After that, again, this will not happen.

** This is referring to the recurring role of Yogji in the salvation of the souls with each passing yuga*

Therefore, Sant Ji used to always say, "We should never think that our Masters have died, or They have left us and we are alone. They are always there. They're waiting for you within."

So, we should only contemplate on the Masters Who have initiated us. Because all our account of karmas is with Them. And therefore, we should always contemplate only on our Masters Who have initiated us.

To go to the other Masters is good, because that reduces the burden of your karmas by Their Darshan and Parshad. And also, perhaps, your meditation improves and your love and affection towards your Master improves by going in the company of other Saints.

So, you should always have love and affection for your Masters. They are waiting for you within for you to come and manifest Them within you.

They are the same within. They are of the same essence. The bodies may be different, but They are the same Stream that comes from the Ocean of God Almighty. And after They take the souls back, They also then merge with God Almighty

Therefore, we should have faith in our Masters, and lovingly do our devotion. We should never have a doubt in our mind about our Masters.

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The time is good and let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

17

Meditation Talk

17 Jan 2024 — Afternoon

It Is Simran Only Which Then Gives Us The Strength To Tread The Path Of Truth

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Like we in the Hindu scriptures have Narad Muni as the messenger who used to move across the three worlds — he could go to the Lords of any of these planes, talk to any of the gods and goddesses, and come to this world and talk to the humans. Like that, in the Muslim literature, there was Musa Peygamber. And he was also a loved one of God Almighty.

He also used to go across these worlds. Sometimes, he would go and meet the gods and goddesses; and sometimes, come into this world and talk to the humans. So, it so happened, that he felt egoistic once.

He felt very egoistic that he was close to God Almighty. And once, he went to Him and asked Him whether there was anybody else who was so devoted, and whether there was anyone else whom God liked so much?

Then God told him, "Musa, it's not only one. I have so many devotees who are my very loved ones, let alone, the human beings, even in the animals, there are so many loved ones."

Then Musa asked Him, "Okay, You tell me. Show me one of your devotees whom You really like."

Then Allah told him, "There is such a place. You go to this place. There is a tree there, and there is a bird on that tree who is my devotee. And there is a stream which flows nearby." He said, "That bird sits on that tree. You can go and do some seva there. There is this pond or a well nearby."

So, Musa went there, and accordingly, he saw that there was that tree; and nearby, there was a body of water, and that bird was doing Simran. It was sitting on the tree.

Musa, with folded hands, addressed that bird and asked if he could do some seva — something that could help the bird?

So, that bird told him, “See, I don't talk to anyone. But since God Almighty has sent you, I am talking to you. Because I don't like to break my Simran. And if it is seva that you must offer to me, then I have this problem that, whenever I feel thirsty, I have to go down to that water source and drink water. And that disturbs my Simran. So, if you can do something to improve that. Bring that source from the ground to this tree, then I can sit here and continue doing my Simran and just drink water whenever I want. So, you please do that seva, if you can.”

Musa told him, “That is not possible because I can't put such a big water source on the tree.”

Then that bird said, “Then, it's okay. I don't need any other seva. You can leave then.”

That crushed the ego of Musa, because he felt, “There are so many periods when I don't do Simran of Allah, and I forget Him. But this bird is even feeling disturbed when he breaks that Simran to just drink water.” So, he felt humbled by that bird.

With folded hands, he left from there. He was humbled by that bird, and he understood that — let alone humans and gods — but in animals also, there are such strong devotees of God Almighty.

* * *

If we have such love and affection for the Master, and we are in so much remembrance of the Master, then that God Almighty is not far away. That Master is not far away. He will open the veil, and He will unravel Himself to you.

Masters say, “Even for a second, if I get disturbed in my remembrance of my Master, then I feel that nearly fifty years have passed.”

So, if there is such love and affection, then God Almighty is not far away. And your Master is not far away. He opens the door for you.

God Almighty is not far from us, but we are far away from God Almighty. And many times — let alone a few months — years pass by when we are not remembering Him.

Therefore, we should follow the instructions of the Master, and we should do our Simran. We should do more and more of Simran, because it is Simran only which makes us fit for doing devotion. It is Simran only which gets us closer to our Master.

It is Simran only which then gives us the strength to tread the Path of Truth. And when we tread the Path of Truth, then manifesting God Almighty is not too difficult.

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The time is good, so let us make the most of it. Let us close our eyes and get connected to Simran.

18

SATSANG
17 Jan 2024 — Afternoon

The Holy Sound Current Manifests Itself As Saints In This World— Then It Gives The Identity Of Itself To The Devotee

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The paathi sings the Bani of Sant Kabir Sahib...

Guru ko keejiye dandavat,
Koti koti parnaam.
Guru ko keejiye dandavat,
Koti koti parnaam.
Keet na jaane brungi ko vo,
Karle aap samaan.

This is the Bani of Param Sant Satguru Kabir Sahib. Like I always say, Kabir Sahib manifested about six hundred and fifty years back. At that time in the society, people believed in going to pilgrimages, fasting, doing all kinds of austerities. Kabir Sahib then tried to awaken the souls by talking to them about the importance of gurubhakti, about the Masters' worship, about Naam bhakti, and about the importance of Surat Shabd Yoga and the Sant Mat. He preached that and tried to awaken the souls. So, this Bani is written by Kabir Sahib, talking about the greatness of doing the worship of the Master.

Kabir Sahib says, "I bow down prostrate before the Master, and I salute Him tens of millions of times. Because, like the caterpillar, it does not understand what the Mason wasp does for it. Like that, the Master showers Grace, which is not known to the devotee."

If we see how the Mason wasp works, it does not lay its own eggs. Instead, it makes small dwelling units on windows, or on doorframes. We can see those. Then, it goes and hunts for caterpillars and makes those caterpillars unconscious. And then, it puts each caterpillar into one dwelling unit and seals that dwelling unit.

It makes the caterpillar unconscious because it has to seal that dwelling unit in which that caterpillar is kept. While it goes and fetches the mud to seal it, the caterpillar should not escape. That is why it makes those unconscious and keeps them inside.

When the Mason wasp catches the caterpillar and takes it, that caterpillar is very scared that the wasp will now eat it, or it will kill it. But the Mason wasp is, in fact, showering grace upon that caterpillar by giving it a better life. It seals all these caterpillars inside the small dwelling units that are made and all are sealed. Then early morning, it comes and makes a sound. And when the caterpillars listen to that sound from inside those dwelling units, they start transforming according to the Mason wasp.

So, with that sound, it gradually grows its legs, it grows its wings, and it becomes exactly like the Mason wasp. And once it is fully formed, then it breaks out of that dwelling unit.

That way, a Mason wasp does not lay eggs, it grows its family like this.

Kabir Sahib says, "A devotee will never understand the greatness of his Master." It is like how the greatness is extended by the Mason wasp on the caterpillar.

The Master, from His Satsangs, tries to awaken the soul and tells him about the reality and the precious life that has been given to that devotee. Then, He tells him about the greatness of the Master. He tells him about the greatness of Naam and his True Home.

That devotee has a huge burden of karmas, and some of these are requiring him to go and suffer in hell. If those karmas are left without being redeemed, then that soul will have to go into the hell to redeem those karmas.

When the Master sees the deeds of the devotee — of the initiate — then at the time of initiation, He assumes all those heavy deeds which are going to require that initiate to go to hell to redeem — and such deeds that the initiate will be unable to redeem. So, all this heavy burden of deeds, they are undertaken by the Master Himself, upon Himself. He later meditates and He washes away this burden of deeds in the Mansarovar.

Then He again continues to redeem the deeds by giving Satsangs, then by giving Darshan, by giving Parshad, that way, a lot of deeds are redeemed by all of these. And ultimately, at the time of death also, He doesn't allow that jiva to come back into this world. He gives him a place in the higher planes.

This is by no means a small Grace extended by the Master. Because without the Grace of the Master, no jiva will ever be able to get out of this ocean of life and death.

Therefore, Kabir Sahib says, "For such a Master, you salute Him tens of millions of times, and you prostrate before Him. You lie down and bow down to Him."

Jagat janaayo jehi sakal,
So guru pragate aay.
Jagat janaayo jehi sakal,
So guru pragate aay.
Jin guru ankhiyan dekhiyaa,
So guru diyaa lakhaay.

Kabir Sahib says, "That Holy Sound Current which comes from God Almighty, from Sach Khand, and through the planes, It comes down and is resonating at the Eye Center. It is that Holy Sound Current which manifests Itself as Saints in this world. And then it gives the identity of Itself to the devotee. Because, for something we cannot see or hear, it is not possible for us to imagine." So, it is that Holy Sound Current which manifests as a Saint and gives Its own identity.

That Master then handholds that soul, and takes that soul above, through all the planes, showing all the Creation, and taking him back to God Almighty and manifesting God Almighty for him. Such vision of the God Almighty is something which is impossible. It is only with the Grace of the Master that we get such a vision.

Satguru sam ko hai sagaa,
Saadhu sam ko daath.
Satguru sam ko hai sagaa,
Saadhu sam ko daath.
Hari samaan ko hithu hai,
Harijan sam ko jaath.

If there is a true well-wisher, a true friend and a true help, then it is the Master. He is the closest of all the relationships that we have in this world. It is the Master Who alone is there at the time where the soul goes through an ordeal. And there, no other relationship, no other family member, no other friend, relative, or no other wealth or possession, can help the soul — which is at the time of death. At that time, it is the Master Who comes, manifests Himself, and helps the soul.

In the lifetime, if some difficulty — some major difficulty — comes up, then if that soul has love and affection for the Master, the Master definitely comes and helps that jiva to ride through that difficulty.

Kabir Sahib says, “There is no greater well-wisher, and there is no one more compassionate and generous than the Sadhu or the Master.” We cannot imagine the kind of Grace that is showered by the Master, because we are blind to it. That is because we have not opened our Inner Eye. If we open our Inner Eye, then we will ourselves be able to see, that every second, He is helping us. Every second, He is taking care of us.

He says, “There is no one else who is as great a well-wisher as the Master is.”

So, those souls who God Almighty Himself wants to bring within His fold, for only those souls, the Masters are sent. He Himself arranges for the Masters and for those souls to come in connection with those Masters, and to bring them back into His fold.

And the Masters, following the instructions of God Almighty, They come, They give the Satsang, They awaken the soul, They help the soul to get cleansed of its deeds. And then, They help the soul to go back to God Almighty.

Kabir Sahib says, “There is no greater caste than those who are the people of God — who believe and who do the devotion of God.” But 'harijan' is a misunderstood term. It is used for the lowest castes because, earlier, there was this caste system. The lower strata of society, which were the cleaners, sweepers, etc., those people were very, very deprived and ill-treated. So, Gandhi Ji then started calling them 'harijans'. And that is how that caste was set for those kinds of people.

Kabir Sahib says, “Harijans are those who may be from any religion or caste. But those who are doing the devotion of God Almighty, they are the true harijans, and that is the highest caste.”

Satguru ki mahimaa ananth,
Ananth kiyaa upkaar.
Satguru ki mahimaa ananth,
Ananth kiyaa upkaar.
Lochan ananth ugaariyaan,
Ananth dikhaavanhaar.

Kabir Sahib says, “It is impossible to speak about the greatness of the Master. Because the Master, by His Satsang and by His initiation, and by helping the soul to cleanse itself and go within, the Master helps the soul to open the Inner Eye of knowledge, the Inner Eye of vision. And that is the Eye that can see the omnipotent God Almighty –the infinite God Almighty.” That is the kind of vision that is imparted by the Master to that jiva.

He showers His Grace upon that jiva and He helps that jiva to open the Third Eye. And with the opening of the Third Eye, that jiva can see the things that it could never possibly imagine to see. That is the greatness of the Master. And that is how much Grace the Master showers upon that jiva.

* * *

I have told this story before — this is of the time of Sawan Singh Ji Maharaj. One of His very loving initiates, Bhai Wazira, was a Muslim. But he had a lot of love and devotion for Sawan Singh Ji Maharaj. And he used to do a lot of practice, and when his Inner Eye opened, when his Third Eye opened, he could see within. And such was the vision that, everything he saw, was the Master.

So, if he saw a eucalyptus tree, he could see the Master in it. If he saw dog coming in the ashram, he could see the Master in it. Or if a cow was standing somewhere, he could see the Master in it. He was so much in love with the Master, and with that inner vision, that he would go and embrace that cow, and talk to it as if he's talking to the Master. Then he would embrace the dog and, and ask, "Where are You coming from Master?" So, everything around him was the Master.

Some of the other sevadars and satsangis went and complained to Sawan Singh Ji Maharaj, , "Bhai Wazira is doing like this."

So, Sawan Singh Ji Maharaj said, "Okay, then he is showing off outside. His experience will now stop." And his experience stopped after that.

* * *

When our Third Eye opens, we will also see for ourselves how everything has the Master. How the Master is there in everything that we see. And when we cross the Par Brahm, we take the dip in the Holy Mansarovar, all our three coverings of the physical, astral, causal, are shed off. Then the vision of that jiva changes and he sees God Almighty everywhere. In everything, he can see God Almighty.

So, Kabir Sahib says, "That Eye, to see that kind of a vision, that is the Eye which is opened by the great Master."

Jehi khojat brahmaa thake,
Sur nar muni aru dev.
Jehi khojat brahmaa thake,
Sur nar muni aru dev.
Kahe kabir sun saadhavaa,
Kar satguru ki sev.

Kabir Sahib says, "Those three great powers – that is, Brahma, Vishnu, Mahesh — the creator, sustainer, and destroyer— they themselves have not been able to get a vision like this." They themselves have searched far and wide. Brahma went to the top of the world, and Shiva went to the bottom of the world, and they searched for God Almighty and the Creator. But they were unable to do so. They are also deprived of a vision like this. That vision is imparted very simply by the Master to the disciple.

The Master makes the disciple do the practice, which is a very straightforward practice. By doing so, the Master showers His Grace and He imparts this vision with such simple practice.

Kabir Sahib says, "That Power, even Brahma, Vishnu, Mahesh — they are also sitting in contemplation, trying to see and look for that power — they have not been able to get it. But that power has come to you in the Form of the Master. Therefore, understand that importance and salute Him tens of millions of times." And do His seva. Do the seva of that Power which has come, which no one else has been able to fathom or understand.

Kabir guru guruaa milaa,
Ral gayaa aate lon.
Kabir guru guruaa milaa,
Ral gayaa aate lon.
Jaathi paathi kul mit gayaa,
Naam dharaigaa kaun.

Kabir Sahib says, "For him who has such a great Master — such a complete and great Master — he should merge. He should do his devotion and merge with that Master. He should merge like the salt merges with the flour. The dough is prepared, and the identity of the salt is lost in that dough." Like that, you lose your identity with the Master.

That is how the Master, when He takes the soul to the Par Brahm, the soul also comes in its true essence of Sound and Power. The Master is also in the same essence. And the Master merges that soul, and both become similar in the form of Sound and Light.

Gyaan prakaasi guru milaa,
So jan bisarina jaay.
Gyaan prakaasi guru milaa,
So jan bisarina jaay.
Jab saahib kirpaa karee,
Tab guru miliyaa aay.

Kabir Sahib says, “You have got such an illuminated Master. You should make the most of it.” By having such a Master, if we don't do His devotion, we should not lose that opportunity.” He says, “Make the most of this great opportunity.”

When, instead, we have that love and affection for the world outside, when we have to leave this world and all our attachments here at the time of death, anyone with those kinds of attachments and desires, they have to suffer when they have to leave all this behind.

Now, you have had the great fortune of getting a Master and getting initiated, getting a human life, getting a Master, and getting initiation. Make the most of this opportunity. Now, resolve that you will go back to God Almighty and you will manifest God Almighty.

Guru saahib kari jaaniye,
Rahiye shabad samaay.
Guru saahib kari jaaniye,
Rahiye shabad samaay.
Mile tho dandavath bandagee,
Pal pal dhyaan lagaay.

Kabir Sahib says, “You understand your Master as God Almighty. When you meet Him, you prostrate before Him. You salute Him. And you understand Him as God Almighty Himself.”

You do your practice of meditations of Naam and try to manifest Him within you. So that this opportunity which has been given to you is made good and you do not lose this opportunity.

When we go within, with His Grace, we manifest the Holy Sound Current. Then the Sound Current takes us further — and the Master is always with us. And one day, we get the manifestation of God Almighty Himself.

Guru ko sir par raakhiye,
Chaliye agyaa maahi.
Guru ko sir par raakhiye,
Chaliye agyaa maahi.
Kahe kabir tha daas ko ,
Teen lok dar naahi.

Kabir Sahib says, “You contemplate on your Master at the Eye Center. You keep Him above your head and contemplate Him at the Eye Center. And when you do that, and you focus your attention upon Him, such that He is always with you, and

you live within the word given by Him — you live within the Teachings given by Him — then such a disciple who contemplates on the Master and lives by the Will of the Master, he has nothing to fear in all these three worlds — neither this physical world, nor the other two worlds."

* * *

There is this story of Baba Maluk Das. Near His ashram, there was a famine for almost three years, there were no rains and people were suffering a lot. So, they came to Him and they requested Him to pray for getting that famine to go away. All the people, the senior people of that area, they all came to Him, and they requested Him.

When they all came and asked Him to pray, He said, "I will also accompany you in the prayer. Let us all pray to the lord of thunder. And if he showers his grace, then it will rain. So, let us all pray together."

Baba Maluk Das's disciple, he was a gurumukh and he was grinding bhaang at that time. Bhaang is an intoxicant. That is prepared by grinding the leaves of bhaang and adding almonds, and cashews, and other nuts to it; and then adding jaggery and milk and making it like a shake and giving it.

So, he was grinding it, and then, at the time Baba Maluk Das went with the others — they went about a furlong away — to jointly pray to the lord of thunder.

Sitting here in the ashram, this gurumukh disciple of Baba Maluk Das, said to the lord of thunder, "Are you thinking too great about yourself? If I throw this, if I act, then I will bring you down — along with your throne — down to this world." So, with that stone with which he was grinding that bhaang, he threatened that lord of thunder, "I will throw this on you, and you will fall down with your throne."

When he picked up that stone to throw to the lord, that lord got scared and the thunder happened, and it started raining very heavily — before these people could go and pray there.

So, when it rained very heavily, all the villagers came back, and Baba Maluk Das also returned. But Baba Maluk Das felt, "Someone has done some mischief. Because even before we started praying, it started raining."

So, all the other villagers were very happy, and they returned to their houses.

When Baba Maluk Das came into the ashram, He inquired whether someone had done any mischief? Then one of the sevadars said, “Yes, this disciple, he threatened the lord of thunder like this. And he did all this.”

Then Baba Maluk Das got very annoyed with that gurumukh disciple of His. He said, “This is not the right thing to do. You should never threaten the gods and goddesses like this. As a punishment, I'm giving you two options. One is, you leave the ashram right away and don't ever come back. And the second is, go and cross all the seven oceans and come back as a punishment.”

That disciple said, “I cannot stay away from You. So, the first option is not acceptable. I’m willing to go across all the oceans and come back.”

So, he chose to cross the seven seas and took that as a punishment. He immediately rushed and took a dive, a plunge, in the sea. And he started swimming very fast.

Now, he had spiritual powers, so he could swim very fast, and after traveling some one hundred and fifty kilometers inside the sea, there was a ship that was passing by and those people in the ship, they saw this person in the sea, and they threw a lifeline to him. And they pulled him up in the ship.

When he came up, they asked him as to where his ship had sunk for him to be in the middle of the ocean like this?

He said, “No, I’m swimming across the oceans. I'm going to swim all the seven oceans.”

They were very surprised.

Then again, he plunged and he continued. And using his powers, he went very fast, at a very high speed, across all the oceans and seas. After about four days, he returned to Baba Maluk Das.

Then Baba Maluk Das told him, “You should not do this.” And then, He forgave him.

* * *

There are so many loved ones, loved disciples of the Masters. The amount of Grace that the Masters shower upon Their disciples, it cannot be measured.

Guru gobind dohu khade,
Kaa ke laagau paay.
Guru gobind dohu khade,

Kaa ke laagau paay.
Balihaari guru aapne,
Jin gobind diyo bataay.

Kabir Sahib says that, once when He was in His meditation, both God Almighty and His Master appeared at the same time. And when both of Them appeared before Him, He had a doubt in His mind as to Whom should He salute first? If He would salute God Almighty, then that would possibly displease his Master. And vice versa, if He saluted His Master first, then that could possibly displease God Almighty. But then after thinking, He said, "I salute my Master. It is only because of the Master that I've been able to manifest God Almighty."

So, He chose to salute His Master and He lied prostrate before His Master. He says, "It is only because of the Master that I have been able to realize God Almighty, that is, I have been able to manifest Him. God Almighty has always been with me."

He says, "When someone is in the lower lifeforms, there also God Almighty is with him. Or if someone is suffering in hell, there also, God Almighty also is accompanying him. So, whatever that jiva is going through, God Almighty is always there with him. But he has not been able to realize God Almighty. He's not been able to manifest Him." He has been in that suffering, and only with the Grace of the Master, he has been able to manifest God Almighty. He has been able to realize God Almighty.

There was a gurumukh disciple and he was traveling in a ship. That ship hit a reef and it sank. And the people inside all were cast away in the sea. Even this gurumukh disciple, was also in the sea. He was also swimming in the sea. And when he was trying to stay afloat and swim there, a hand appeared. And a voice said, "You hold my hand. I will take you to safety."

The gurumukh disciple looked up and he asked as to who's hand it was. The voice came, "I am your Grand Master. I am your Master's Master 's Master. I have come to help you."

He said, "No, if you have come, I'll let my Master come and help me. I'll wait for that." So, that hand disappeared.

Then, another hand appeared. And that second hand again, was asked as to who he was? And that voice said, "I am your Master's Master. I have come to help you. You come with me."

He said, “If my Master has sent You, the One Who has sent You, if He can send You, He can come Himself also. Let Him only come and help me.” Then finally, his Master came to help him.

Such is the firm faith of the gurumukh disciples in their Master.

* * *

This is during the time of Sawan Singh Ji Maharaj. Once He was traveling by train, and when He got off the train at Beas to go to the ashram for the Satsang, on the platform, He met an old friend of His. This old friend was a Father in a church, and they were friends from childhood. He met Sawan Singh Ji Maharaj, and while they were walking, he asked Sawan Singh Ji Maharaj a question.

He said, “I am curious to know as to who is more powerful? Is it Jesus Christ? Or is it Guru Nanak Sahib? Or is it Jaimal Singh Ji Maharaj, your Master?

Sawan Singh Ji Maharaj told him, “That is very simple. Just get all three of them to stand in front and I'll tell you.”

Then his friend said, “That is not possible, because Jesus Christ has left, ascended, about two thousand years back. And Guru Nanak Sahib has left around four or five hundred years back.”

Then Sawan Singh Ji Maharaj said, “That is exactly the reason. Because I have not seen Jesus Christ. I have not seen Guru Nanak Sahib. But I have seen Jaimal Singh Ji Maharaj. He has initiated me and I know Him. I see Him. And I know Him as a True Master today. So, for me, He is the most powerful of all of Them.”

So, it is like this, in Sant Mat, always a Living Master is talked about, and one should always have a Living Master.

Now, Jesus Christ was also a great Saint. He was a Master and a great Saint. And those who went to Him when He was there, when He was present in His physical form, then they took help and they got their salvation with His help during that time. Likewise, Guru Nanak Sahib, when He was there, people went to Him. They got initiated, and they also got their salvation. They were great Saints of Their time.

But today, if we want to get salvation, then we have to go to a Living Master. Because it is like Their steamers — Their ships — have sailed. Jesus Christ’s ship has sailed. Guru Nanak Sahib's ship has sailed. And now, if you want to travel the sea, you have to sit in a steamship which is ready. That is of a Living Master.

It's like a woman. If she says, “I want to only marry King Vikramaditya.” Then he is not going to appear, and she will remain unmarried. If she has to marry someone, then she has to look for a bridegroom who is there available today.

Again, it's like an ill person, he says, “I want to get well from Sushain Vaidya.” He was a great vaid. He is not going to come here. He is no more. So, he has to get his treatment from a doctor who is available now.

Therefore, all the Saints have sung the praise of a Living Master.

Balihaari guru aapne,
Ghadi ghadi sau sau baar.
Balihaari guru aapne,
Ghadi ghadi sau sau baar.
Maanush se devathaa kiyaa,
Karath na laagi baar.

Kabir Sahib says, “I bow down millions of times to my Master. And tens of millions of times I salute my Master. Because He has been able to transform a human, from a human to God Almighty. And that is not possible for anyone else.”

Balihaari guru aapne,
Ghadi ghadi sau sau baar.
Balihaari guru aapne,
Ghadi ghadi sau sau baar.
Maanush se devathaa kiyaa,
Karath na laagi baar.

Radhaswami.

19

Meditation Talk
18 Jan 2024 — Morning

We Get Different Family Members According To Our Previous Fate Deeds — We Should Be Happy And Content In The Will Of God When We Have Our Families

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In Banares, there was Dhani Dharam Das. He was born in a very rich family, and therefore, his name was Dhani Dharam Das only — 'Dhani' means rich. His parents were devoted to Kabir Sahib, and they had also taken initiation. So, Kabir Sahib used to visit his house sometimes.

Dhani Dharam Das used to always do seva of Kabir Sahib when He came, and he would listen to the Satsangs. But one of his sons never listened to the Satsangs of Kabir Sahib. Whenever He would come, his son would leave the house and make some excuse and not attend.

So, sometimes when Dhani Dharam Das would tell him that he must attend and meet Kabir Sahib, then he would sit with his back to Kabir Sahib. Dhani Dharam Das requested Kabir Sahib, and he told Him, "I have only one son, but he completely refuses to come to You. You please shower Your Grace upon him."

Kabir Sahib told Dhani Dharam Das, "He is an avatar of Kal, and he has come to oppose you. He will never come on this Path. Later, when you start preaching this Path, he will oppose you on this Path and he will make the others do the worship of gods and goddesses. And he will distract the others from coming and listening to your preaching. So, if you have too much love for him, then you will also be going to hell with him."

Then Dhani Dharam Das told Him, "But I have only one son, and that too, he's like this. So, how will my family continue?" Kabir Sahib said, "You will get one more son."

And later, a son was born to Dhani Dharam Das — his name was Chudamani. And Chudamani got initiated by Kabir Sahib and he used to do a lot of devotion. He was

a gurumukh. And later, there were twenty-one Successors to Chudamani. And after that, the succession ceased.

But Narayan Das, his eldest son, he always opposed Chudamani, and he always made people pray to the other gods and goddesses so they would worship Narayan.

So, in a family, the jivas come from different walks. And one cannot say as to what are the past impressions of that jiva. There are many who do not listen and who do not agree to come on the Path.

* * *

There was a couple in Maharashtra. They were disciples of Somanath Baba Ji and the husband was a mill manager. The lady's name was Gazra Bai and they were devotees of Somanath Baba Ji. They did not have a child, and she would often request Somanath Baba Ji to grace her with a child. So, this went on.

She became thirty-five years of age, and she would keep requesting. Somanath Baba Ji had told her, "Children are a matter of your give and take of the past karmas. If you do not have a give-and-take, you be happy and content in that – the fact that you don't have a child. You live your life happily." But she refused and she kept requesting and asking Somanath Baba Ji.

So, finally, He granted her wish, and she got a child.

Now, when that child was born, that child was such that he never allowed her to do her meditation. When she sat for meditation, he would pull her, push her. Then she started feeling why she had asked for a wish like this.

Later, when he grew up, whenever these people would go out for some visit or something like that, then he would break or open the cupboards and take out the money. And with that, then he would use that money for drinking and doing other things. He also would take their jewelry and their gold and sell it and use that for drinking.

So, both, the couple, would come for meditation; and many times, they would spend about ten days in the Kengeri Ashram and ten days in Betta, where I used to do seva.

Whenever they would come, she would carry this big container which we store in the kitchen for sugar and other purposes. In that kind of container, she would keep all her jewelry and carry it. She had almost three fourths of a kilogram of gold. And she would put it in that container and keep carrying it with her. And ours was a naxalite area. It was a dangerous area to have so much money and jewelry. We

used to always ask her why she brings and carries this kind of jewelry with her? And then, she would say, “That diamond was there at home, so if I leave it, then he is going to sell it off.” So, she used to always keep cursing her son.

She, unfortunately, later had an accident and she had a fracture in her hip, and she suffered a lot in later parts of her life.

Her son also had become a drunkard, and he was engaged in all kinds of nefarious activities. He became a hooligan. And at a very young age, he hung himself and he committed suicide.

He was also married — and he was recently married — but he had two children. And his wife then became a widow when he committed his suicide. She is there now. She is living with some difficulty, but she's working hard and making a living.

Therefore, in our families, we get different family members according to our previous fate deeds. We should be happy and content in the Will of God when we have our families. And where we do not have children, we should not keep asking for children. We should be happy in the Will of God and content in meditating upon Him.

So, if we ask and we insist and some other soul comes, some other jiva comes into our life, and there is not much give-and-take between us, then they don't listen to us and they don't follow our instructions and that kind of well-being is not there then.

Therefore, we should not keep praying for such things and be happy in the Will of God.

* * *

So, the time is good and let us make the most of it. Let us close our eyes and get connected with Simran and Dhyan.

20

Meditation Talk
18 Jan 2024 — Afternoon

If We Find The Treasures Within, Then We Will Be People Who Will Give And Donate To This World, Not People Who Will Ask From This World

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Sant Ji used to give this example. He would tell this story of this disciple who had constructed a hut near the bank of a river. Whoever would come, he would do seva of the travelers.

So, he would do seva of the travelers, and especially all the sadhus who would come. He would take care of them. He would offer them some boiled grams with some masala in it, and one cup of tea. So, that way, he would give something to eat and give a cup of tea to all the sadhus and all the travelers around.

Once, one sadhu came to him. And like he treated everyone; he did seva of this sadhu also. And the sadhu was pleased with that. So, he felt, "I should give him something. He is a poor man and, despite being poor, he is doing seva, so if I give him something, then maybe he can do better seva. He'll become richer and be able to do better seva."

He had a philosopher's stone with him. He thought of giving that for some time to that devotee. So, that sadhu told that person, that sevadar, "I have this philosopher's stone and I'm giving it to you. I'm going to the Himalayas for about one month. And after my austerities there, I will come back. And then I will take the stone back from you." And he told the sevadar, "Look, this stone has this ability that however much iron you bring, and you touch the iron with this stone, it will turn into gold."

So, that sevadar kept that stone in his trunk and he continued to do the seva. And then, he would check the prices of iron. Weekly, the price of iron had gone up by five rupees. He felt, "There is no point. The iron has become costlier. So, I'll not buy now, I'll wait for the prices to come down."

Then, the following week also, he went to the market to buy other things. And along with that, he checked the prices of iron. Now, the prices of iron as a commodity kept varying. Again, it had gone up by three rupees. Again, he felt, “No, no. It's become expensive. I'll not buy the iron now.” So, he came back.

After a month, that sadhu was returning and, when he came near this person's house, he was thinking, “Now, this sevadar must have become rich. He must have built a house also, a bigger house, and he must be quite wealthy now and he must be doing good seva.”

When that sadhu reached his house, he saw that it was the same hut, and it was the same kind of poverty in which he was. Everything was the same. There were no signs of any wealth or anything.

So, the sadhu met the sevadar and he asked him to bring his stone. He said, “You did not use this stone over the last month?”

That sevadar then explained, “No, I did not. I tried, but I could not. Because every time I went to the market, the iron used to become costlier, and I was hoping that the price of the iron would come down so that I could buy it. So, I did not trade.”

Then, that sadhu said, “You are such a big fool. The price of iron is nothing compared to the price of gold. You wasted the opportunity. By now, even if you had brought two kilograms of gold, you would be having a house and everything and you would be much better off.”

Then the sadhu said, “Okay, anyway, search for some iron. If you have something, bring it.” So, that tent, which was there, the hook which that tent was tied to — he took out that hook, which was made of iron — and he gave it to the sadhu. Then the sadhu touched that philosopher's stone to the hook, and it got converted into gold.

Then he said, “You take a small piece of this, cut it, and go to the goldsmith and sell it and come back.”

When he did that, he realized that there was a lot of money that he got for a very small piece of gold. So, he felt that he really missed his opportunity of converting and using that stone.

We are all like that sevadar. God Almighty has given us this philosopher's stone, which is this priceless human body that He has given us. We were to make gold — we were to use that for spirituality. But instead, we have wasted it in all the worldly pursuits for small change. And our years have passed by. And now, at the end of

the life, God Almighty then gets upset that we have not used our 'philosopher's stone'— this body that was given. And He takes it back.

If we go within, we would see for ourselves the kind of treasures that are there inside. And if we go in, then we will be people who will give and donate to this world, not people who will ask from this world.

This beautiful and priceless body has been given by God Almighty. It is like a Kalpavriksha. It is like a Kamdhenu, which allows us to achieve whatever we really resolve to do. If we resolve to manifest God Almighty, we will be able to do that. We will strive towards our resolution, and we will manifest Him. Otherwise, if we resolve to pursue things in this world, we will keep following those pursuits and we will achieve those pursuits but waste this priceless opportunity that has been given to us.

We do not understand the value of this human body and this life. Therefore, we spend it in all wasteful temporary pursuits of this world. All the things that we chase after are of a very temporary nature. And in that process, we waste this golden opportunity.

Gurumukhs and Sadhus, Saints, They have all come into this world and They have made the most of the opportunity that has been given to Them. They have manifested God Almighty; They have gone within; and They have made good of this opportunity that was given to Them.

* * *

The time is good and let us make the most of it. Let us close our eyes and sit for meditation.

21

SATSANG
18 Jan 2024 — Afternoon

If You Don't Become Aloof From This World, And You Still Remain Completely Entangled Here, Then Nobody Can Help You Here

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The paathi sings the Bani of Swami Ji Maharaj...from the book: Santo ki Bani, Chitavani bhaag dusraa...

Yahan tum samaj sochkar chalna,
Yahan tum samaj sochkar chalna.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Saints are always there in this world, and They keep coming from time to time. And They awaken the souls.

whenever a Master leaves — He ascends from here — God Almighty always asks another Saint to succeed Him or take over. That has been going on, not only in this yuga, but it has been going on in all the earlier yugas — in Sat Yuga, Dwapar, Treta, this has always happened — that from the disciples of the Master, someone becomes the Master after that Master ascends.

So, we should not be worried whether there will be Masters in the future. This is a convention, and it has been followed, and will continue to remain so afterwards also.

Swami Ji Maharaj, in this Bani, says, "You be cautious and you tread your Path thoughtfully. Because this is the word of life and death."

This is the world of Kal and Maya, and everyone is suffering from sorrow here. There is some kind of sorrow that is affecting all.

Guru Nanak Sahib also says, "He sees everyone is suffering and they are in a state of sorrow. Only those people who have made Naam as their essence — Naam as their foundation — they are the people who are happy. Otherwise, everyone is suffering."

Kabir Sahib also says, “With the vision of knowledge, I can see from where the sun rises to where the sun sets, there is no being which has a body, there is no being that is in a state of happiness.”

He says, “You are not this physical body. You are the soul. And if you are the soul, then you don't belong in this world. Your true world is with God Almighty. Because if you were the body, only then, this world would belong to you.”

The body is a vessel of five elements, and that has been given to you only for you to redeem the karmas. After some time, you have to leave this earthen vessel here itself and go.

So, Swami Ji Maharaj says, “You tread carefully in this world, because this is a world that doesn't belong to you.”

Yahan tum samaj sochkar chalna.
Yeh tho raah badi athi tedi,
Man ke saath na padna.

He says, “The path in this world is very crooked. One doesn't know from how many eons this jiva is going in this ocean of life and death.” This is because the soul is attached to the mind. It is the mind that is drawing the soul into this world again and again. And that is what is making the soul unhappy.

Swami Ji Maharaj says, “The path is very crooked. You get away from the mind, which is leading you down this crooked path, and take to the path suggested by your Master.” Because the mind is an essence of Kal, and it is ordered to keep the souls in this compound of Kal. It doesn't allow any soul to leave the compound of Kal.

So, the mind doesn't allow the soul to leave this world. Therefore, it keeps on deluding and misleading the soul again and again in this world. Even the mind has been deluded here. Even the mind has forgotten its true Home. Both the mind and the soul, both are deluded here. They are both identifying themselves with the body.

As long as the mind doesn't get connected with the Holy Sound Current, it will not get to know its own true identity. It continues to remain deluded. And the soul is with the mind, so it also continues to remain deluded.

When the mind and soul, they open the Tenth Door — the Third Eye — there they come to know about the reality. And when they get connected with the Holy Sound Current, the mind understands that it doesn't belong here. It belongs to its own true home, which is in Brahm.

After that, it kicks away all the attachments that are holding it here. And both the mind and the soul then ascend further up.

When the mind is not being drawn by the desires and wishes, then the soul also gets true peace. This very mind, which is an enemy today, it becomes a friend and helps the soul to go further up.

Therefore, Swami Ji Maharaj says, "Do not get influenced by the mind, because the mind is going to try to delude you and keep you here."

Yeh tho raah badi athi tedi,
Man ke saath na padna.
Bhavjal dhaar bahe athi gahari
Bina guru kaise paar utharna.

Then, He says, "This ocean of life and death is very deep and has very strong currents. Without help, you will not be able to steer clear from this ocean." Because we don't know how many lives we have spent in this ocean of life and death. And we don't know in the future, how many lives we will be having again and again in this ocean of life and death.

So, till we get a perfect Master Who supports us and Who shows us the Path, how will we get free from this ocean of life and death?

Bhavjal dhaar bahe athi gahari
Bina guru kaise paar utharna.
Guru se preeth karo tum aisi,
Jas kaami kaamini sang dharanaa.

Swami Ji Maharaj says, "You have your love and affection towards your Master, like a lover has a love and affection for his lover. And continuously, the image of that lover is there in the mind. Like that, you have your love and affection towards your Master." Because it is only a True Master Who will extend His Grace and support to you and will take you back to your True Home and to your Father, God Almighty.

With the good deeds of millions of previous lives, we get the opportunity of a human life. And, with the Grace of God Almighty Himself, we come in the company of the Masters. So, when we have the company of the Masters and this human life, then getting and manifesting God Almighty is not difficult.

Therefore, at all times, we should have our love and affection towards our Master — towards the feet of our Master. Whether we are eating food or we are doing other things, we should try to keep our attention focused towards our Master and do our

Simran and Bhajan. Because all that we see outside, all the attachments in this world which please us, that is all filled with sorrow only. And by following these attachments, we succumb to the disappointments there and the sorrow there.

There is the kind of pleasure that one has in the love and affection of the Master and in Naam. Nothing else in this universe has that kind of pleasure.

Guru se preeth karo tum aisi,
Jas kaami kaamini sang dharana.
Sang karo chaitak chith raakho,
Man se guru ke charan pakadanaa.

Therefore, you apply your mind and think and seek the company of the Masters. Because He is the only one in all this creation who will help you. He will be with you at all the levels and take you back to your True Home. He is your one true well-wisher. He gives us initiation without expecting anything — not a single, nay a paisa, from us. He gives us initiation. And at the time of initiation, He assumes all the big karmas that we are burdened with which will take us to hell. All those karmas are assumed by Him, and those sins are washed away by Him. After that, He supports us all the way. And He is there with us at each and every level to take us back to God Almighty.

At the time of death, when nobody else is coming to support us or help us, in that difficult moment, it is only the Master Who comes — Who doesn't allow the angels of death to come and fetch the soul.

At the higher levels, after death also, He is there at all the levels with us. And in the next level, when we have the darshan of Jyoti and we are listening to the Holy Sound Current, He is also there with us. And then we only meditate upon the Jyoti and contemplate on the Jyoti and meditate upon the Naam. That is the Naam bhakti. That is the second level of bhakti that we do. And He is also there, supporting us to do that.

Sang karo chaitak chith raakho,
Man se guru ke charan pakadanaa.
Chal bal kapat chod kar baratho,
Guru ke bachan samajhna.

Swami Ji Maharaj says, "If you want to be successful in the company of the Masters, you have to shed off three vices — three traits — that we all possess." One is where we harass others. We use our positions or other powers that we have to harass some other soul. We have to sacrifice that tendency. Then, we should sacrifice bal, where we use our power to overpower someone — and we use that to overpower and

benefit ourselves. That is the second thing that we should get rid of. And third is deceit. Where we have something that we have within us, we think differently, and outside, we show differently, so we have to make sure that what we are showing outside is what we really think inside. If we are able to get rid of these things, only then, the doors of the cupboard to go within will open.

Therefore, when you are in the company of the Master, you have to sacrifice all these things. You have to get rid of all these traits of yours – chhal, bal, kapat. When you are able to do this, only then you will start progressing on that path of devotion.

* * *

Baba Ji used to tell this story. There was this old lion. He was very weak, and he had not eaten for three, four days and he was extremely weak, unable to catch a prey. When he was walking, he saw a monkey on the tree. And he thought, "I should trick this monkey, and I cannot climb the tree. It's a very big tree and I don't have the energy to climb it." So, he thought of something. Then, what he did was, he started walking very cautiously, one foot at a time. Before he would put the foot on the ground, he would blow on the ground, then put the foot down.

Now, this got the curiosity of the monkey, "What is this lion doing down there?" For each step he put on the ground, he would first blow on the ground and then keep the paw there.

So, the monkey shouted out from the tree, "O lion, what are you doing exactly?"

The lion said, "You fool. You don't know? I have taken the life of ahimsa. Now, I follow nonviolence. I don't want to kill any insect or any ant on the ground. Therefore, I'm blowing it and making sure that I don't accidentally kill anybody."

The monkey was amazed, and he felt, "I have to take the blessings of such a great one." So, he climbed down the tree, and then he lay prostrate in front of the lion, seeking blessings of the great nonviolent lion.

Immediately, the lion caught him. Then the monkey said, "What are you doing?"

He said, "See, I'm very hungry for four days. I have not eaten, and there is no way I can climb the tree. Now, I've got what I want."

So, the monkey now felt, "This is not right. I mean, I came down to bow before this fellow — he's now making a meal of me."

Meanwhile, one fox was passing by. The monkey quickly thought of something, and he called out to the fox, and he said, “Look, there is a gross injustice that’s happening here. I want you to arbitrate.”

So, the fox sat and said, “Okay, tell me what happened?”

Then the monkey said, “Look, this lion was walking like this, and he said, 'I'm taking to a life of nonviolence', then I came to bow to him. And he's making a meal of me now.”

So, the fox also thought, “Okay, now let's think.” The fox said, “See, I can't do any justice until I exactly go through each and every action that you have done — so, how the lion walked, what he blew, and how he put his foot — then where were you sitting at that time? How did you come down? Where did you go down? I want to see all of that. Once I see everything, then only I will be able to do justice to this.”

The lion thought to itself, “Instead of one, now I've got two.” So, he said, “There is no problem. Where is he going to run away now?”

But that fox was standing next to a hole in the ground, so he could escape. He was standing there.

The lion released the monkey. Immediately, the monkey ran up on the tree and the fox went inside that hole, and then the fox shouted, “This is justice. I have done justice now.”

So, outwardly, we may adorn saffron clothes, or put on other attire, but inwardly, we are different, and we are thinking differently. This kind of belief in God and following God Almighty doesn't work. He sees through all of this, and it is not acceptable to Him.

Chal bal kapat chod kar baratho,
Guru ke bachan samajhna.
Darathe raho kaal ke bhay se
Khabar nahi kab maranaa.

Swami Ji Maharaj says, “You bow down to your Master, and you seek surrender in His Will and you will get the Grace of your Master.”

Have faith in your Master. And always be mindful of the time that you have to leave this body, might be mindful of death. Be fearful of death. These are the two wings for the flight of devotion — the fear of death and the faith in the Master. Because the mind continuously deludes us. If we don't have that fear of imminent death, then the mind deludes us, thinking and saying, “You have a long life. There is no

urgency to do your meditation. You can do it much later in your life stage. Right now, there is no need to do this."

If you have that fear of death, then you will have that virehgya* within. You will have those pangs of separation from the Master within. You will then, therefore, do your devotion. Because the person who fears death, who is mindful of death, for him, he is aloof from this world. He doesn't get entangled in this world and he can, therefore, direct his love and affection towards the Master.

** This term 'virehgya' means detachment or renunciation, and is to be differentiated from the term 'vireh', which means 'emotional pain of separation', so both these terms have application in this instance where both have been referenced in relation to the fear of death*

So, when we have that love and affection towards our Master, then the Master also showers His Grace upon us.

Darathe raho kaal ke bhay se
Khabar nahi kab maranaa.
Swaaso swaas hos kar bavare
Pal pal naam simiranaa.

Swami Ji Maharaj addresses the disciple, and He says, "You be mindful of each breath you are taking." He addresses him as a 'madman' who has forgotten that. He says, "You be mindful. Wake up and be mindful of each breath that you are taking. And with each breath, you do your Simran. And you spend that time in the remembrance of your Master and God Almighty."

Somanath Baba Ji used to say, "Every day, we are losing 21,600 breaths. There are a limited number of breaths that have been given to us in this life. And we have to use each and every priceless breath so that we can get out of this ocean of life and death."

He says, "You be very mindful in this world about what is truth and what is false. Now that you have the benefit of your Master, having told you and awakened you, now that you are aware of the fact that this world is not the truth, you detach from this world. You do not remain entangled in this world. Earlier, you were not aware of this, and you were associating yourself with this world and you were completely entangled here. But now that you have been told this, now that you have been cautioned about all of this and your Master has told you about all this, again if you don't become aloof from this world, and you still remain completely entangled here, then nobody can help you here."

We should very clearly understand that the essence of love and affection in this world is purely driven by selfish interests. So long as that selfish interest of some

sort is there, there is love and affection and there is a relationship. But the moment that base is no longer relevant — that selfish interest is no longer relevant — then that same love and affection withers away.

* * *

Maharaj used to tell this story, and often, we understand better when a story is told to us. He used to give this story of this old person. He was about seventy-five years old, and he was from a rich family. He was quite rich and well-to-do.

He had one son and a daughter-in-law, and they were taking very good care of him. The money he had was all stored in the cupboard in his room. Both his son and daughter-in-law would take very good care of him. In the morning, he would have hot water for bath, then he would get idlis and dosas*, and all kinds of food at regular intervals. He was very well taken care of.

** Idlis and dosas are a South Indian breakfast item; idlis being rice cakes of fermented rice and black dal, and dosas being thin crisp pancakes also made from the fermented rice and black dal*

The old man became of eighty years, and he was quite happy with his son and daughter-in-law taking care of him. He felt, "Now, I am also nearing the end. So, it is better I hand over my possessions to my son and daughter-in-law. And anyways, they are taking good care of me."

One day, he called his son and daughter-in-law, and then he opened his cupboard and gave them all the possessions that he had — all the cash, jewelry, promissory notes – everything he handed over to them. So, that happened.

Then, the next fifteen days, things were as they were, so everything continued. Then gradually, there were small changes. The hot water didn't come in the morning. It used to come later — sometimes at ten o'clock, sometimes at twelve o'clock. Then the food also started changing. It turned to muddas and rice, and the idlis and dosas stopped. So, changes started happening.

Now, he started realizing these changes, because he was used to a good lifestyle and that lifestyle was now changing for him. He started becoming weaker.

So, he became weak like that. After about six months or so, one of his friends came to meet him. When his friend met him, his friend asked him, why he had become very weak, how come he had become so thin and frail?

Then this old man told him, "See, I've cut off my own hands. My son and daughter-in-law were taking care of me, and thinking that would continue, I gave all my

possessions to them. Now, they are no longer looking after me in the same way. And I have become very weak and frail."

That old man's friend said, "Don't worry. I will give you a remedy for this." He went and brought a stone from outside. And he brought a silver coin. He said, "Now, you do this. In the night, for two nights, don't sleep. J keep knocking this silver coin on this stone. Just make that sound of a coin falling. Keep doing that throughout the night. And make sure you don't sleep for two nights."

His friend said, "Don't sleep and just keep knocking this coin on this stone throughout the night." And he said, "Also, make sure that you lock your room. Don't leave your room open anytime. Whenever you leave the room, make sure you lock it. Then, cover this with a cloth and hide it below your bed." And then his friend left.

After his friend left, this old man started doing it in the night. He took that stone, and he kept dropping that coin on the stone.

Now, his son and daughter-in-law were sleeping in the adjacent room. They could hear that coin, and they started thinking, "There are lots of coins that this old man has."

For two nights, he kept doing it. And they felt, "My God! He's got so many coins. They are unending. And he has not given them to us. Now, if we don't treat him well, possibly he may just donate it to somebody else. So, it's better that we make sure that he only gives those coins to us. Possibly, he's dug a hole somewhere and he's stored those coins." From the next day, then again, the idlis and the dosas started.

Then, that old man, whenever he went out, whatever loose clothes he would get, or cloth pieces, he would bring those, and then he would keep covering that stone and coin with that cloth. That way, it became a big parcel.

So, he had kept that secret, and he locked his room at all times. Finally, he died one day.

So, his daughter-in-law and son felt, "Let's not open that parcel now." They thought, "Because there are a lot of visitors, and seeing that he had died, there are a lot of rituals they were doing for the next ten days. So, there would be a lot of visitors and guests. Let all the guests and visitors leave. After that, we will count that money." And they put another lock, besides that lock that was there of that old man.

So, they took good care of all the visitors and guests, and made all the rituals, all the final rites. Then, after about twelve days, they opened that room.

They went in and they locked the room from the inside. Then, they searched for those coins, and they found that big bundle below the bed. They took out that bundle and, as they opened that bundle, they started finding only rags of cloth inside and old clothes. They kept taking all of that, and finally, that stone and that one coin, that fell down. Then they realized, "This old man played a trick on us. It was just one coin and that stone which he used. Anyways, now we have done all the final rites in a proper way. So, let us leave it."

This is the kind of love and affection we have in this world.

Swaaso swaas hos kar bavare
Pal pal naam simiranaa.
Yaha ki gafalat bahut sataave,
Phir aage kuch nahi ban padna.

He says, "With each breath, you spend that in the remembrance of the Master. You do your Simran with that."

This world looks so attractive; we are all attracted by this world, and its attachments. Everything seemingly looks so nice. But eventually, there is only repentance. We have seen all our previous ancestors also have left. They have not taken anything with them. Like that, we are also going to have to leave empty-handed. So eventually, though this looks good, there is only repentance at the end of the time.

Therefore, with each breath, you do your Simran and remember your Master and God Almighty. Because it is that Simran — that wealth of Naam — which will go with you and help you in your higher planes.

Yaha ki gafalat bahut sataave,
Phir aage kuch nahi ban padna.
Jo kuch bane se abhi banaavo,
Phir kaa kuch bharosa dharana.

Swami Ji Maharaj says, "Whatever you have to do, you do it now. Because we are not aware of how many breaths we have left and what is the future. What is the next breath going to be? So, do whatever you have to do now."

To do our meditations also, we need sound health. We need a good physique to do the meditations. And we need some span of life for doing that meditation. When

that span of life has come to an end, and when we are very weak, then it is not possible to do meditations at that time.

Jo kuch bane se abhi banaavo,
Phir kaa kuch bharosa dharana.
Jag sukh ki kuch chaah na raakho,
Dukh mein iske dukhi na rehna.

Swami Ji Maharaj says, "Don't get deluded by the lure of happiness in this world. Because that happiness is not permanent. That state of happiness will come and go. Just like the state of sorrow comes and goes." So, we are in this constant cycle of happiness and sorrow. And these keep coming and going. You do not get carried away by all of these.

There is no happiness in wealth. There is no happiness in status in the society. There is no happiness in ruling or power. The only happiness one can get, the only true happiness one can get, is with the Grace of the Master when one goes within and manifests the Naam.

You leave these six chakras, do your meditation of two and a half hours every day, and leave these six chakras and come to the seventh. There, you manifest the Radiant Form of the Master and the Naam within. That will give you true happiness.

Jag sukh ki kuch chaah na raakho,
Dukh mein iske dukhi na rehna.
Dukh ki ghadi ganeemat jaano,
Naam guru ka chin chin bhajanaa.

Swami Ji Maharaj says, "You pray for going through sorrow, suffering; because suffering helps you remember God Almighty." It helps you remember your Master and do your Simran. That is when our ego is crushed, and we start remembering our Master and we start doing the Simran. We get closer to our Master.

Otherwise, when, in the moments of happiness, the ego overcomes us, we start feeling that we have done great things, and we forget the Master. We go away from our meditations.

For the true devotees, they always ask their Masters to shower some sorrow upon them so that they can always be in the remembrance of their Masters, so that their mind doesn't delude them and take them away from the Path in other times. Because it is the ego that is the cause of destruction. It is the ego that takes us away from God Almighty and away from our Master and deludes us.

Therefore, Swami Ji Maharaj says, “You pray to your Master that you are not overcome by ego, and that ego is kept aside.”

Dukh ki ghadi ganeemat jaano,
Naam guru ka chin chin bhajanaa.
Sukh mein gaafil rahtha sadhaa naa rah,
Man tarang mein dam dam bavanaa.

He says, “When we have those happier times, we are overcome by our ego. Those are the times when the mind also deludes us by seeking other things. It takes us away from devotion.”

That is why the devotee always asks the Master, “You give me that sorrow so that, in the good times, I don't get away You. I don't go away from my devotion. My mind doesn't take me to other things. And the ego, it doesn't overcome me. So, you give me that blessing that I remain in sorrow and in Your remembrance.”

Sukh mein gaafil rahtha sadhaa naa rah,
Man tarang mein dam dam bavanaa.
Thaathe cheth karo satsangat
Dukh sukh nadiyaa paar utharnaa.

He says, “You understand the Master's Satsang properly, and don't get carried away by either happiness – a state of happiness or a state of sorrow. Because just as you have happiness — or you are in a state of happiness and well-being — it will be followed by sorrow. And again, if you are in a state of sorrow, it will be followed by happiness.”

So, you are constantly in this cycle of happiness and sorrow because of the past deeds. Those deeds, as they mature, as we redeem those deeds, we go through the cycle of sorrow and happiness.

Swami Ji Maharaj says, “You look at both evenly. Don't get carried away by either happiness or by sorrow.”

Understand the Satsang well and take both the joy and the sorrow evenly. These are like the flow of a river; both will keep coming. So, look at these equally.

Thaathe cheth karo satsangat
Dukh sukh nadiyaa paar utharnaa.
Apana roop lakho ghat beethar,
Phir aage ko surat baranaa.

He says, “You realize your True Self. Come from the nine doors and come to the Tenth Door. Leave these six chakras and come to the seventh. When you come to the seventh chakra, you will see the mind and the soul. They are sitting there. You will see for yourself and witness your own soul there. Then you will realize that you are not this body with which you are identifying. You are different and you are the soul.”

The soul does not have a body of its own. It is in the form of Light and Sound. It is neither a male nor a female. Only for redeeming the karmas, it assumes the body of a male or a female in this world. But otherwise, it is in the form of Light and Sound.

The soul is the essence of God Almighty. God Almighty, being the son of God Almighty, even the soul is God Almighty. But instead of being a giver, it has come in this world, and in the company of the mind, it has become a pauper. It has become a beggar in this world.

Apana roop lakho ghat beethar,
Phir aage ko surat baranaa.
Radhaswami kahe bhujaayee,
Shabad guru se jaakar milanaa.

After we witness our own soul, we manifest the Radiant Form of the Master. It is the same Form of the Master as we see Him now. But inside — from each cell of His — there is Light and Illumination from each cell of His. He is in the Radiant Form within.

And once we manifest that Radiant Form of the Master, He takes us to the eighth plane. There, He gets the soul to have the darshan of Jyoti and the Holy Sound Current. He manifests the Sound Current.

So, He says, “Therefore, go within. Manifest the Radiant Form of the Master and merge into that Form of the Master.”

Apana roop lakho ghat beethar,
Phir aage ko surat baranaa.
Radhaswami kahe bhujaayee,
Shabad guru se jaakar milanaa.

Radhaswami.

22

Meditation Talk
19 Jan 2024 — Morning

Saints Never Show Their Mystical Powers — If There Is Some Reason To Do That, Then They Send The People To Their Disciples

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Once, one sannyasi came to Guru Nanak Sahib, and he started arguing with Him. At that time, the preaching was new. The understanding of Sant Mat was not there much. Therefore, people were not following it or understanding it.

He was arguing with Guru Nanak Sahib, "What is this kind of path and what is this kind of religion? You don't have a deity. You're not doing any worship. You are not doing any rituals or making any offerings. You're just closing your eyes and you're sitting. What is the kind of thing you're trying to preach?" He said, "If you don't show me some mystical powers that you possess, then I will destroy your religion. I will not allow this to continue like this. I will put you behind bars. I will stop and restrict all of this."

Guru Nanak Sahib told him, "Look, about two kilometers down, one of my disciples is a carpenter. He works there. Whatever questions you have — Lalu, his name is Lalu — so, whatever questions you have, go and ask him. He will answer them."

That yogi told Guru Nanak Sahib, "Look, you are the main preacher. You should be explaining all of this. Don't tell me to go here and there to this disciple or that carpenter. You have to explain whatever it is."

Then Guru Nanak Sahib said, "No. You please go there. He will answer your questions."

That yogi said, "I'll go there. But if he doesn't answer my questions, then I will arrest him also. I'll arrest you also. And I'll make sure you stop this practice."

So, that yogi walked two kilometers and asked for Lalu Ji's address, and he finally reached his place.

Meanwhile, Lalu Ji was working on creating a kind of a coffin — it's a platform kind of thing — where you carry the body for cremation. While he was preparing that coffin, this yogi went there and sat down. And then he offered some water, etc.

When he was preparing that, meanwhile, one person came running to Lalu Ji. And he said, "Lalu Ji, your son has just met with an accident, and he has died."

Lalu Ji told him, "Yes, never mind. I am making that coffin for him only." Then, he got the body of his boy, and he kept the body on that coffin and tied it up.

Then that yogi told Lalu Ji, "What kind of a path are you following? Your son has died. There are no tears, and you are preparing a coffin for him before he died. So, what is this kind of a path that you follow? Your Master is also like this. You are also like this."

Then, Lalu Ji got annoyed. He said, "See, whatever you want to say about me, you can say that. But don't say anything ill about my Master."

He kept arguing, that yogi kept saying things to Lalu Ji.

Finally, Lalu Ji got irritated and then Lalu Ji said, "Look. Please keep quiet. You should know that tomorrow, about a furlong down, there is one tamarind tree. It is nearby. You see that tamarind tree? You're going to be hung on that tree tomorrow."

Now, that yogi got very scared, because he had seen that Lalu Ji had prepared the coffin before his son had died. So, he felt, "There is something he at least knows beforehand. Maybe he knows that I'm actually going to get hung tomorrow." So, the yogi started running from there.

That yogi felt, "This person may be speaking the truth. But I am, however, going to prove him wrong." So, he started running away from the place. And he kept running and running and, when night came, he rested below a tree. And in the morning, when he got up, he realized though, "I should have run further." So, he again started running.

Now, in his ignorance, he ran back to the same place where he had started running from. By evening, he had come back to that tamarind tree. Then he rested below that same tamarind tree. So, that yogi slept because he was very tired. He went into a deep slumber below that tamarind tree.

Now it so happened that, that same night, four thieves stole from the royal treasury, from the king, and they came below that very tamarind tree and they were dividing

their spoils. Now, one necklace was extra. All the rest was equally divided. So, they saw that there's one extra necklace.

Instead of breaking it into four parts, they said, "Leave it. We will give it to this yogi who is sleeping. Every day, he goes begging around, so better we just leave it for him. So, we don't have to break the necklace." They put it around his neck, and they went from there.

The next day, the king ordered for searching for this jewelry and all that which was stolen. His horsemen started searching everywhere for the lost stolen jewelry.

So, next day, the police started searching and it was early morning. They were searching in, all around, and across all the villages and everywhere.

Now, this yogi was sleeping. Because he was tired, he was in deep sleep. But with the morning sun, the gold necklace, which was put around his neck, that was glittering in the sun, in the rising sun.

One of the policemen noticed that there was some gold that was shining. So, they came to check it. Then they found that it was the king's necklace, which was around this yogi's neck. This yogi was wearing it. So, they caught the yogi, and they took him to the king.

Now, the king felt, "Yes, indeed, this is my necklace, and the yogi has stolen it." He asked them where they found the yogi? They told the king, "He was sleeping, wearing this below the tamarind tree."

So, he felt, "Yes, he must have stolen it in the night. That is why he was sleeping in the morning, wearing this necklace. Wherever you caught him, you hang him on that same tree."

Then all the people from the king, the hangman and everybody, came and they prepared the noose to be tied around this yogi. When everything was ready, they asked him what was his final wish?

That yogi told that policeman, "There is a person, a carpenter, staying nearby. His name is Lalu Ji. So, I request you to just call him. That's my only last wish."

So, they called Lalu Ji there and the yogi fell down to the feet of Lalu Ji and he pleaded for mercy. He said, "You were aware of all of this. Please save me from all of this." Lalu Ji, seeing the state of that yogi, also felt compassionate. He prayed to his Master that He shower Grace upon that yogi.

It so happened that those four thieves who had stolen all that jewelry also came to know that this yogi was being hung for a crime that they had committed. They also felt guilty about it and all of them came and surrendered to the king. They said, "Indeed, we had stolen from your treasury. It was not this yogi. We only could not divide that necklace, so we placed it on him. Please forgive him. He has nothing to do with the robbery."

Then the king left that yogi. He did not hang the yogi and then he had got all his jewelry back because those four people had surrendered everything. He said, "Now I've got everything back, so I will not hang the yogi." Then he arrested these four people and put them behind bars.

Then that yogi fell down to the feet of Lalu Ji, and he said, "You please take me to your Master. Now, I'm going to leave all the yoga and everything behind, and I want initiation." So, he came to Guru Nanak Sahib and took initiation.

Sawan Singh Ji Maharaj used to often tell this story.

This was an episode that had happened during Guru Nanak Sahib's time, which Sawan Singh Ji Maharaj would often relate.

Saints never show Their mystical powers. And if there is some reason to do that, then They send the people to Their disciples.

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The time is good and let us make the most of it. Let's close our eyes and sit for meditation.

23

Meditation Talk

19 Jan 2024 — Afternoon

All Questions Of 'Auspicious' And 'Inauspicious' Can Be Resolved By Simply Doing Simran

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Once, Tulsi Sahib's disciple used to meditate, and he was slowly going within. Once, when he was sitting for meditation for nearly two and a half hours, he suddenly saw lightning and brightness inside. He could not withstand that brightness, so he fell down from his meditation. He started trembling, and with that experience, he fell down and he started trembling. With that, there was a noise because of that, and his wife came to see what happened.

Now, she was not aware that, in these experiences, something like this can happen. So, she felt that he has been taken over by a ghost or something. She ran to the mullah and asked him to get somebody who could help him. And he said, "There is a ghost that is upon him."

Then the mullah got a few people. And they got those peacock feathers and all that, and they started doing all these different rituals to get the 'ghost' out. After about half an hour, when he came back to his normal senses, he woke up. And he saw suddenly, there was such a big crowd in his room. So, he was shocked to see.

Then, his wife told him, "There was a ghost that had taken you over. With the help of the mullah, we got that ghost out."

Then he told her, "You don't know anything." So, after that, while meditating, he used to lock his door.

* * *

Even in the Worli Satsang there were a couple of satsangis who used to fall like this. There was R. R. Singh Ji and Bhuleshwar. They used to also fall like this in the meditation.

Sometimes it happened, when one could not withstand that brightness inside, then they fell behind. And then, slowly of course, the other satsangis came. They were

aware that such a thing happens and they used to not bother them. But then in the villages around, people don't know this.

So, there is no question of any ghost or anything like that coming to anywhere near a satsangi. In fact, if there are ghosts somewhere and a satsangi goes there, those ghosts will leave that place. But that person's wife did not know about all this, so she was scared because of that.

* * *

This has happened long back, when Sant Ji told me to go in Andhra and do the Satsangs. This was quite long back.

There's a village called Melkunta, and the paathi's elder brother's wife, there was a ghost that was troubling her. In the night, she would keep running towards the well.

There are these wells in the farmlands. In her sleep, she would get up, and then she would run towards the well, because that ghost was trying to kill her and make her a ghost.

She would keep running like that. And her poor husband was very scared of this, and he used to then hold her whenever she would go like that. Or in his sleep also, she would probably get up and run like that. So, he used to tie her feet with a rope so that she couldn't go like this. This was around 1997.

I used to do Satsangs there and I had already informed people in the Satsangs that whenever there are satsangis, or you take initiation, there is no question of any ghost, or a person being possessed by a ghost, or even the ghost being nearby. All the ghosts leave from that area.

They were all aware of this. I told them, "Okay, I'm going to go to Sant Ji." So, we were preparing a list for the new initiates. And then all their family agreed to take initiation. And even this lady agreed. At the time I put her name in that list, however she was possessed by this ghost, then that ghost left her. And after that, she was never affected like this.

Then she came to Mumbai, and she took initiation from Sant Ji. After that, that ghost never disturbed her, and she had four daughters after that.

So, whenever satsangis go to the houses where there are ghosts, then those ghosts leave those houses. People used to call me to their houses for some snacks or some reason or the other, and if there was any ghost that possessed that house or any person in that household, he would leave immediately.

Such things keep happening. But if one is initiated — and a satsangi who practices — for them, there is no question of any ghosts or anyone coming near.

Once a person takes initiation, then the account of karmas with the Lord of Judgment, and the effect of all the gods and goddesses, that ceases. Because that account moves to his Master. Then, it is the Master Who takes care of all the deeds of that person.

If there are no gods and goddesses who are affecting the person, and the account is with the Master, then there is no question of any effect of any astrology or any other science, or effect of anything that is written in any scriptures. If one is a satsangi and an initiate, he should not bother about 'proper' time, as per astrology, and 'proper' vaastu, and any other thing like that. All these things written in the scriptures don't affect them.

So, be it a marriage, or be it a housewarming, or anything like that, we should not worry about all the dates and all the other auspicious and inauspicious aspects. A satsangi should not bother about all this. And he should not be scared about all these various things that are written in the scriptures. He should simply focus on doing his Bhajan and Simran. Whatever he does when he's doing his Simran is auspicious.

* * *

In 1973, after I heard the Satsang for the first time, I gave a resignation to all kinds of Shastras, Puranas, and all of those rituals. I've just been in the Sant Mat, just following the Sant Mat. So, all that is over for me from 1973.

I have not bothered about all those auspicious dates and vaastus and anything like that that is written in the various scriptures and Puranas and Shastras. I have constructed so many ashrams, and we have never looked for these kinds of dates, or this kind of positioning of the ashram, etc. All of that we have done according to how we thought it feasible, and we constructed. And though people came, and they advised against it – many people came and advised that these were not built according to the correct vaastu, etc. — but then, we didn't bother. Because, for a satsangi, all this is irrelevant. It is not within the realm, though it affects worldly people, because they are under the effect of gods and goddesses. But for a satsangi, all this is irrelevant.

That is why, at the time of death, the satsangi — the soul of the satsangi — the Lord of Judgment does not come to take the soul of the satsangi. Because his account is with his Master, and the Master Himself has to come at the time of death.

Therefore, we should rise above all these things. And we should stay connected with the meditation given by our Master and stay connected with the Master.

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The time is good and let us make the most of it. Let us close our eyes and get connected with Simran and Bhajan.

24

SATSANG

19 Jan 2024 — Afternoon

True Disciples Ask For Sorrow To Be Given To Them So That, In The Sorrow, They Are Able To Continue To Be In The Remembrance Of Their Beloved Master

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The paathi sings the Bani of Sant Kabir Sahib...from the book: Kabir Sakhi Sangrah, Mishrit ka ang...

Kabir saathi soyi kiyaa,
Dukh sukh jaayina koyee.
Kabir saathi soyi kiyaa,
Dukh sukh jaayina koyee.
Til mil ke sang khel hi,
Kadhi bichohan hoyee,
Kadhi bichohan hoyee.

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib says, "I have made friends with Someone Who is not affected by the ups and downs, by the joys and sorrows, and Who is always there with me. He'll never leave me."

If you make friends with your Satguru, He is not swayed by any joys and sorrows of this world. And when you do His devotion, gradually as you progress in your devotion, even you will not be affected by the joys and sorrows of this world.

For the Masters, They see everyone with the same eye. For Them, all are equal. There is no friend or foe; there is no sinner and there is no pious person; for Them, They see the soul. And all are equal in Their eyes.

They see the soul, and They see the soul as the son of God Almighty. There is no fault in the soul and the soul is clean. If there is filth and there is a burden of karmas, it is on the mind.

Guru Nanak Sahib has also said, "From one God Almighty, all these souls of all this creation have come; and no one is poor and no one is rich; no one is good, and no one is bad; everyone is from the essence of God Almighty."

When that soul has come in contact with the mind, they have done karmas. And based on those karmas, they have become good and bad in this world. Based on those karmas only, they are enjoying either having joy or sorrow in this world.

When the soul has come in this creation, Kal has tied a knot between the mind and the soul. It is the same mind and soul which are there in all. Whichever being that soul goes into, whichever form of life that soul goes into, it is the same mind which is also going to go with it.

Therefore, the Masters always see the soul, and the soul has always been pure. It was earlier also pure, and now also, it is pure. They do not pay attention to the mind. They pay attention to the soul.

Yaar bulaave bhaav se,
Moh pe gayaa na jaay.
Yaar bulaave bhaav se,
Moh pe gayaa na jaay.
Dhan maili pivu ujala,
Laagan sakhu upaay,
Laagan sakhu upaay.

He says, "That Holy Sound Current, which is emanating from God Almighty, it is resonating at the Eye Center. It is calling out to the soul to come and merge with it. But because the mind and body are impure, the soul is unable to get connected to that Holy Sound Current.

Therefore, the Masters give us this practice of Simran and Dhyan. By repeating the Five Holy Names given by Them, and by contemplating on Their form, we are constantly cleansing our mind. We are redeeming our Kriyaman — our current deeds — and reducing the burden of those deeds. And we are cleansing the mind at the same time. When it becomes sufficiently cleansed, then we will be able to go within.

That mind is impure, and the body is impure, and the soul is connected to the mind. So, it is not able to rise and get connected with that Holy Sound Current. As we purify the mind, it becomes more subtle and is able to then go within and get connected to that Sound Current or manifest that Sound Current. When it does so, then it instantaneously becomes pure, and the burden of deeds that is there upon it for so many thousands of previous lives, all that gets redeemed in an instant.

Therefore, the Masters have given us this practice of repetition and contemplation of the Master. When we keep on doing that, we cleanse the mind, and it becomes pure enough to go within. Then, when we manifest the Jyoti inside, and we manifest

the Holy Sound Current, then with a connection to that Holy Sound Current, it becomes pure — clear, like glass.

This point is not clear for many people, that it is important for the mind to be pure to be able to go within. Many people, during the Darshan, come and say, "You shower Grace and open my Third Eye." But the Third Eye, even if it is open, the mind is impure, and it will not be able to go within. So, the crux of it is the purity of the mind. And that is what is required to be done by repetition and by the contemplation of the Master.

Jaimal Singh Ji Maharaj used to go for collecting His pension monthly, and that was a few kilometers away. He had to go and collect it. Now, it so happened that, one brahmin listened to the Satsangs for two, three days, and people knew that Jaimal Singh Ji Maharaj was a Saint and His soul goes within.

That brahmin, after listening to two, three Satsangs, felt, "I should try to meet Him at a secluded spot, and then ask Him to help me go within so that even my soul can go and sit within. He knew the path taken by Jaimal Singh Ji Maharaj to collect His pension. So, he waited there below a tree.

This same person, on someone's suggestion, had also taken initiation, and he had also tried to meditate for a few months. After that, he had also started doing pranayamas and trying to practice those measures to see if he could get some salvation there. But that also did not work. Finally, he thought of this idea of waiting near that tree and requesting Jaimal Singh Ji Maharaj directly.

When Jaimal Singh Ji Maharaj came there, as He was passing by, he ran and caught the feet of Jaimal Singh Ji Maharaj. He professed that he had followed all the instructions given by Baba Jaimal Singh Ji Maharaj, and that he had tried everything. But there was no result within and there was no change. He said, "You please shower Grace upon me. Because I've done everything that You said, but it's not worked."

Jaimal Singh Ji Maharaj said, "Whatever progress we do, even if it is little progress or less progress, but steady progress, that is good for you. When we do something like this, then it upsets that jiva. That will not be good for you." He said, "That will not be good for you. So, don't do it."

But, then that brahmin kept insisting, and he said, "Saints, whatever You have said, I've tried to do it. But I have had no progress. Anyhow, I want to see within."

Then Jaimal Singh, since he was insisting so much, finally told him to sit in his position for meditation. And He told him, "You focus at the Eye Center and start your Simran."

When he started doing that, then Jaimal Singh Ji Maharaj kept His hand on his head. And the withdrawal of the soul started happening very suddenly.

Now, when the soul withdraws, when that starts happening — like at the time of death, when the soul withdraws from each and every cell of the body — it causes a lot of agony. But because we do meditation, we are doing this very slowly and progressively. So, cell by cell, when that withdrawal happens, we are getting used to that practice. And we do the practice every day.

So, this person was not used to it. When Jaimal Singh Ji Maharaj kept His hand and the soul withdrew very fast, he could not bear that kind of pain. And he started trembling all over and suffering.

When this happened, suddenly there was so much lightning within, he could see so much Light within, and there was so much Sound within — the Sound Current, he could hear very loudly – and he could not bear all of this. So then, he started pleading, "You please let my soul come down. I can't bear all this."

When this happened, Jaimal Singh Ji Maharaj brought the soul down and He said, "Now, as a result of all of this, your lifespan has reduced. Now, it is only eight days. So, in these eight days, you do your Bhajan Simran."

So, therefore, Kabir Sahib says, "Only as you prepare your mind, you get used to this slow progress; that whatever you progress, steadily and regularly, that is the real progress that you are making." It is like, if we want a fruit, we want a mango, and we feel that, "Okay, if I put a hundred pots of water in the tree, then I will get the mango instantaneously. That is not how it's going to happen. That mango will come only when the season comes. And the tree will bear fruit only when it is ready.

So, like that, you should also be prepared to do your meditations regularly and allow that progress to happen steadily within.

Tarvaru taasu vilambiye,
Baarah maas palanth.
Tarvaru taasu vilambiye,
Baarah maas palanth.
Seethal chaaya sagal pang,
Panchi ke lakh rang,
Panchi ke lakh rang.

Kabir Sahib says, “That tree is good which bears fruit regularly and which has leaves and branches. In those branches and leaves, there are lots of birds. Those birds play in those branches. And then, in the night, they stay in those branches.”

So many birds get the benefit of that tree. They get the fruit of that tree. They are able to eat that fruit and live in that tree. So, such a tree is good.

Outwardly, He says, “Of course, that tree bears fruit all the twelve months.” Mostly, all the trees don't bear fruit all twelve months. The closest we get is the coconut tree. But that also gives fruit after every two months. It gives fruit throughout the year, but only for two months, it doesn't bear fruit.

Even the berries also have fruit twice in a year. And most of the year, they have berries in those bushes.

Tarvar sarvar santjan,
Chauthe barse megh.
Tarvar sarvar santjan,
Chauthe barse megh.
Parmarath k kaaran,
Chaaro dhaare deh.

Kabir Sahib says, “These four, they take birth on a selfless basis. They are there for giving selfless service to others.” First, He gives example of the tree which bears fruit. It doesn't eat its own fruit. It gives the fruit for others. And when it bears fruit also, it bends down to offer that fruit. People throw stones at the tree, and in return, it gives them fruit.

The other is the lake. It collects water from all different sources. When it rains, water from different sources is collected in that lake. Then it retains that water, again not for itself, but for others. So, people benefit. Throughout the year, they get water from the lake. They can do their farming, and they can channel the water from the lake for their farming. And for all other purposes, they use the water of the lake.

So, different animals and different birds, fish, and humans also, all of them benefit from that water which is collected in the lake. That lake also collects the water for giving it to all the others. And it also is doing a selfless service.

The third is Saints. They also come into this world for the help of others. They take a human form so that They can go and They can awaken the different souls to take them back to God Almighty. Those who have lost their way here and have separated from God Almighty, They come to take them back to their True Home.

They also go from place to place, awakening such souls for giving them salvation. They eat the different types of food that are given to Them, and They go through different difficulties at different places. All this They bear because of the selfless service that They have come for.

Sawan Singh Ji Maharaj also, when He was around eighty-five years — eighty, eighty-five years old — He continued to do the seva of everybody. He continued to go and give Satsangs in far off places, like Kalupahar. That is, in the mountainous regions, He would go. And to far off villages, He would go and give Satsangs.

It was such that even His driver would get tired. He was a young driver. He would also feel tired, and once he asked Sawan Singh Ji Maharaj, "I am so young, but yet, I feel so tired traveling like this. But I don't see any sign of fatigue on Your face. You are always fresh, and You do the same kind of travel. And then after that, You go and give Satsangs. You meet so many people. Don't You feel tired and exhausted by all this?"

Sawan Singh Ji Maharaj said, "This body has been given to me by God Almighty for doing seva of everyone. I am doing as much seva as I can physically do with this. If I don't do that, then what is point of taking this body?"

So, as long as this body is functioning, we should make use of it and spend that time in doing selfless service. Otherwise, it will just get reduced to two handfuls of ash.

Navan navan bahu antharaa,
Navan navan baahu baan.
Navan navan bahu antharaa,
Navan navan baahu baan.
E theeno bahuthe nave,
Chittha chhor kamaan.

The fourth source of selfless service are the clouds. In northern parts of India, they are nearly about 3000 to 4000 kilometers away from the sea. It is these clouds which carry the vapor from the sea. From the saltwater, they carry the vapor. And they carry sweet water, and they rain sweet water in the northern parts, and in all of India, and everywhere. So, clouds also do this selfless service of carrying so much weight of water across and giving it to regions which require water.

You will see in the news, that there are cloudbursts — against the mountains, there are cloudbursts — and when these cloudbursts happen, so much water rains, that so many villages are just washed away. And there are so many floods in the rivers. The amount of water is unimaginable that these clouds carry.

So, that cloud, you can just imagine — it rains for nearly four thousand kilometers. It keeps raining and giving water throughout India. And then continues to carry it in the northernmost parts of India and rains there.

All the regions, which are otherwise very dry, throughout the year, they get the much-needed rain because of these clouds. Now, if these clouds don't provide those rains, then so many cattle, so many animals, and humans will die and perish. That is the kind of selfless service done by the clouds also.

Now, Kabir Sahib says, "There is a difference between the way we bend down — we bow down — there is a difference between our 'Namaste', the way we do 'Namaste' and the way we think — what we are thinking, and what we are aspiring. When we do that 'Namaste, or when we bow down or when we pray, there is a lot of difference between one person praying and doing 'Namaste', and the other person. You get as per what you are wishing. That is what is given to you and granted to you. So, it is your feelings which will get you the blessings, according to your feelings.

It's like when we bend down in offering our prayer. Kabir Sahib says, "There is a difference in us bending down and offering our prayers." Because, if we see the cheetah, the cheetah, before it jumps on its prey, it bends down. And it prowls and it bends down completely. It is at the lowest before the jump on its prey. So, like that, that is one way of bending.

Another way of prayer is the quiet prowl of a thief. He also bends down, and he walks on his toes. And he bends down so that nobody catches him and he's able to steal his stuff. That is the other kind of prayer that is there. Also in his mind, he wants to steal and take someone else's wealth. But then, it is that prowl of humility so that he can maintain his quiet and do what he has come for.

The third is like the bow — the string of the bow. That also, when it bends — the more it bends, the faster the arrow will strike.

So, each one bends in its own way. And each one prays in its own way, but they all get according to what they are bending for — what they are praying for.

Even on the path of spirituality and in Sant Mat, when we also pray, people pray for different reasons. Some people pray for getting rid of an illness. Or some people pray for getting their poverty addressed. Or for so many other reasons. When we pray for all these reasons, it is not for pure spirituality that we are praying. It is praying for different things here.

Saints say, “When you do your prayers to your Satguru, you pray for the Satguru. You pray for God Almighty. You pray for your spirituality and not for the things in this world.”

When we pray for all the things of this world, those things are all attached to this body. Finally, we have to leave this body behind. And when we leave this body behind, all the things that we have prayed for, those will also be left behind. So, it is such a big effort that we are making for temporary things that we are going to eventually leave behind.

The Masters say, “You pray for God Almighty. You manifest God Almighty within. And when He is manifested within, His whole Creation is manifested within. You are then not going to have need of any want here. You will not have anything that you will fall short of. Because God Almighty Himself is residing within you.”

Kabir sukh ko jaaitha,
Aage miliyaa dukh.
Kabir sukh ko jaaitha,
Aage miliyaa dukh.
Jaahu sukh ghar aapne,
Hum jaane aur dukh,
Hum jaane aur dukh.

Kabir Sahib says, “In the prayers, most people ask for happiness. They ask for joy. And when they have that joy or that happiness, then they are actually falling into more sorrow. They are going to be suffering more sorrow as a result of what they ask for. The true disciples, they ask for sorrow to be given to them so that, in the sorrow, they are able to continue to be in the remembrance of their beloved Master.” That will keep them on this Path. It will not lead them astray when they're asking for other sources of joy or happiness which will take them away from the path of devotion.

If we see the history of all the Saints, we will see in Their writings and in everything that They say, that They never ask for material things. They never ask for worldly things. It is always the love of the Master that is reflected in Their Teachings.

If we see the life of Ajaib Singh Ji also, He had put all his life savings in Kunichuk. He had built a three-floored mansion in Rajasthan. He had land which he was farming. And he had about eight or ten Jersey cows. He had put all his life savings in that. And after he was initiated by Kirpal Singh Ji Maharaj, during the second or third visit, Kirpal Singh Ji Maharaj told him, “You have to leave all this. This is not for you. You should go to 16 P.S. and do your meditation.

When this happened, it was a very hot summer day, and he was sitting there in the shade of a tree. He had removed his turban and his chappals. When Kirpal Singh Ji told him this, it didn't take him long to decide, and he immediately followed the instructions of his Master.

Then, when he went to pick the turban, Kirpal Singh Ji said, "Why do you need that turban?" And then he went to take his chappals, then also, Kirpal said, "Why do you need those also?" So, he willingly walked away, just like that, from his life's savings — everything that was in that house, and farm, and everything.

Such was the love, and such was the sacrifice for his Master.

Later, of course, his family members took those possessions. That's a different story. But he never returned to that place. He never sought anything again from any of his property.

So, such is the devotion of the Saints and the Masters, that They always follow the instructions of their Master. For Them, there is nothing beyond the instructions of the Master. And they have only love and affection, and they ask for only love and affection from their Masters.

Now, for such loved gurumukhs also, the Masters also don't leave anything short. They also shower all Their Grace upon such gurumukhs.

* * *

I remember in Somanath Baba Ji's ashram. There was this incident.

Marathi has come here — He's attending the Satsang here — Dasharath's father, his name was Bua. They used to call him 'Bua' because, in Bharati, Bua means 'sadhu'.

Bua used to stay in the ashram; and Dasharath and his entire family used to stay. Bua actually used to be a mill worker, and the earnings were very frugal. And those were on daily wages. So, in a month, they would be employed for about eight to ten days — that's all. And with that income, since he used to do meditations and all that — there were a lot of visitors also in his house — he would spend all that money for those visitors and all, and the children would be hungry for most of the time.

Somanath Baba Ji also understood the situation. He told Bua, "You come to the ashram with your family." So, all of them used to stay in the family. Christopher and the others, Bernard and all, they also know Bua well, and they knew this.

So, I used to go for this night duty and Bua used to accompany me sometimes. He was old then; he was about seventy years old. And though he was old, whenever possible, he would accompany me.

Once it so happened that people told Bua, and they motivated him to talk to Baba Ji. They told him, "Look, what happens in the ashram is not entirely correct. People who come with clean clothes, and they come visit the ashram, they are given good food. They are given bhaji and rice and chapatti, and all that. And there are nearly a hundred and ten of us who do seva in the ashram. For all the others, there is mudda, and there is sour curd, and sambar. That's it. I think you should go and tell Baba Ji this. That kind of disparity should not be there. Everyone should be given the same food. And then, there is only one langar, and we will all get food there."

Bua was very naïve and a very innocent person. When people told him like this, that kind of appealed to him, and he went to Baba Ji, and he told Baba Ji, "Baba Ji, as a Mahatma, You should look at all equally. This fact that people come from outside for a few days, they get good food, they get bhaji and chapatti and rice and all that. And all the people who are staying here get only mudda and chutney. Sambar, also sometimes, is two days old. This is not right. For You, everyone You should look at equally. And You should then, impart the same kind of food, give everyone the same kind of food. So, that is what I'm kind of requesting You."

Baba Ji understood, "This simpleton, these are not the words of this simpleton. Someone else briefed him properly to tell me." He said, "I'll not give you the answer here. You do one thing. Call all the sevadars, call everybody in the Satsang, and I will address it in the Satsang. I'll reply to you what you're asking."

So, that day, Somanath Baba Ji came to the Satsang. And all of us also went to the Satsang. That hall was fully packed, and everyone wanted to listen to what Baba Ji had to say.

After the prarthan, the prayer, Baba Ji did not start with the Satsang. He called for Bua. He said, "Bua, stand up and repeat what you had said. What had you asked me?"

Then Bua, with folded hands, said everything, the same thing that he had said earlier.

Then, Somanath Baba Ji told everyone, "Look, what is the name of this ashram? It is Sawan Durbar Ashram. This, is it your ashram? Is it my ashram?" He said, "No, it is neither your ashram nor is it my ashram. It is the ashram of Sawan Singh Ji Maharaj. And we are all sevadars, including me. Everything is done according to His Will. Whatever is being done here is being done according to His Will. If you

don't like to live according to His Will, you are free to leave. You can also leave. I can also leave. And I will also leave! Today also, I have the same loincloth on which I used to roam earlier. I have kept it in my trunk. I have my loincloth in my trunk, and I will just take out that loincloth. I can live on a loincloth. I don't need any other thing. I will also sit below the tree and see how this ashram will continue on its own. Because it is not being run by you and me. It is going to be run on its own. It is not going to stop because of you and me. Now, whatever is happening is as per the fate deeds of all of us. It is happening as per the fate deeds. God Almighty is providing as per the fate deeds. Those people who come in cars, and they are living in their bungalows, and they are eating well, and they are coming here, they are visiting, they are getting the food as per their fate deeds. That is happening on a regular basis. Those who are living in huts are getting the muddas. So, you are free. If you feel that you are unhappy with this food, and you are unhappy with staying here in the ashram, you're free to leave. There is no compulsion for anyone to stay here. All this is happening according to the Will of Sawan Singh Ji Maharaj."

So, He scolded everyone, and He told them all this. After that, this whole argument completely stopped. And then, nobody ever brought this matter up.

Kabir seep samudhra ki,
Khaara jal nahi le.
Kabir seep samudhra ki,
Khaara jal nahi le.
Paani paave swaathi ka,
Shobha saagar de,
Shobha saagar de.

Kabir Sahib gives the example of an oyster. He says, "These oysters don't drink the water of the sea. They stay in the sea, but they don't drink the water of the sea. They only absorb those few drops of water during the constellation of Swati. Those fourteen days when it rains, they take a drop or two drops. Once they get those drops, they close, and they go to the bottom of the sea — on the seabed. And there, that water — that drop of water of Swati, and the soul of that oyster — they merge and they form a pearl." That is how the pearls are formed. And it is that pearl which is said to be grown in the sea. So, the benefit of that pearl goes to the sea — that it is the sea which has delivered a pearl. But the oysters stay in the sea, and they do not take anything from the sea. And yet, they give the benefit to the sea.

Kabir seep samudhra ki,
Khaara jal nahi le.
Kabir seep samudhra ki,
Khaara jal nahi le.

Paani paave swaathi ka,
Shobha saagar de,
Shobha saagar de.

Radhaswami.

25

Meditation Talk

20 Jan 2024 — Morning

The Story Of Gopi Chand And His Mother – And Her Advice On Maintaining The Spiritual Discipline And Devotion

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In Rajasthan, there were two great kings – Bharthari and Gopi Chand. And both had given up their kingdoms, and they had become yogis.

After they went to the Himalayas to do their austerities and meditations, they came back. They did not want to again go into the same kind of social environment. They wanted to stay away from the village. They looked for a house — it was a potter's house — and they requested him for a room in which they could stay and do their meditation.

That potter willingly offered them a room. He cleaned the room and allowed them to stay. And they stayed there and did their meditations. But like in a perfume bottle, the fragrance always spreads. So, the knowledge of their meditation, and the fact that they were mahatmas, that also spread — the word spread across.

Gradually people started coming to meet them and take their blessings. And, gradually, more and more people started coming and the word reached the king. That king also felt, "Such great kings have given up their kingdoms, and they have become mahatmas. Definitely, they will have a lot of spiritual powers. So, it will be good to go and meet them and take their blessings."

The king then sent his messenger to inform that he would be visiting the following day. Then he sent his chair there for sitting and he informed them.

The next day, the king and his queens got ready to visit the place. They left on their chariot and, following them, there were other people — noblemen and ministers — and they went towards the village. When they entered the village, all the villagers were also very curious to see the king there. So, all of the villagers also joined in the procession. Finally, it became a big gathering and all of them were walking towards these two mahatmas, making a lot of noise.

These people started wondering, “What is all this noise about?” And they asked the potter, and he told them, “The king is coming here.”

So, they exchanged thoughts, and they felt, “We have left our kingdoms and our thrones to get rid of our ego. We have taken to these austerities and these meditations. Now, we are falling back in the same place. With this king coming again, there will be a lot of others following, and then, again, it will get the better of our ego. So, it is better that we make these 'flies' go away. Let us work on it.”

Bharthari suggested, “Gopi Chand, you take two bags across your shoulders. I will also take two bags. Then let us go out and show them that we are going out in search of food and fight with each other.”

That king, accordingly, came and sat on the chair, and his noblemen sat after him — his wives, noblemen, and then, all the army, and then, the rest of the villagers and everybody. So, it was a huge gathering there. There was a lot of noise.

When all of them were sitting, Bharthari and Gopi Chand decided to play out their act. They came out with their bags across their shoulders. And then Gopi Chand told Bharthari, “See, I'm going to the north, and you go to the south today to collect alms and food. Then we'll come back here after some time.”

Bharthari said, “Nothing doing. Yesterday you had gone to the north, and you got puri and bhaji and you didn't share it with me. You ate it alone.”

Then Gopi Chand said, “But then you had gone to the east the day before and you got all the sweets, and you didn’t share them with me.”

Then Bharthari said, “Nothing doing. I’m going to go to the north; you go to the south.”

So, they both started arguing with each other. And finally, got into a fist fight. These people were amazed, watching them. And the king felt, “What kind of mahatmas are these if they are fighting for food?” Then, he just clapped, and he got up and he left. Then all the people left with him.

Once all of them had left, then Gopi Chand and Bharthari said, “Okay, now the flies have all gone. Now, we can get back to our meditation.”

* * *

Gopi Chand was a very handsome person. He had twelve hundred queens and sixteen hundred patranis* further. He was very handsome and good-looking, and his skin was also very transparent. When he would eat a paan*, people could see

the paan entering his throat and going into his stomach. So, he was extremely attractive.

** patrani in Hindi means 'concubine'*
** paan is a mixture of ingredients of nuts, fruit, spices and sometimes tobacco, that is chewed as a stimulant*

Gopi Chand had twelve hundred wives. Once it so happened that he began to bathe and all of them were very keen to give him a bath. So, all the twelve hundred wives were there, and each one wanted to put a pail of water on him and wash him and help him have his bath.

While they were all enjoying like that, his mother was seeing from the balcony above. She was a widow, and she felt that her son was getting misled in all this maya, in all these attachments. Tears started flowing down her cheeks. And when one tear fell on him, it was a very warm tear. He realized that and he looked up; and when he looked up, he saw his mother crying. So, immediately he went up to see what had happened and why his mother was crying.

When he met her, she told him, "Look, I'm crying because I'm seeing you getting misled in life, and you are losing your direction. You are going in the wrong direction. You must remember that your father was more handsome and more attractive than you are. And today, he's not there. And, like that, you will also not be there later. So, you have to make use of your time.

She was an initiate of Jalandhar Yogi. She told him, "I think you should make something of your life. You should go to Jalandhar Yogi and seek his blessing and take his initiation."

Those words affected Gopi Chand. Accordingly, he went to Jalandhar Yogi. And when he went there, he stayed there for a month.

Then Jalandhar Yogi told him, "Now, as a yogi, you have to go back to your kingdom. You go and ask for alms from all your twelve hundred wives, and your mother also. You should go and collect alms from all of them as a yogi."

So, then he went to the palace. Standing in front of the palace, he asked for alms. Now, when his wives saw that this was sounding like Gopi Chand — and he had come after a month or so, they all came running to meet him. They all met him. They were all weeping, and they told him, "You should not have gone. You should have been here only. We are now very sad that you have left."

Then he asked for alms from all of them, and they started offering all the jewelry that they were wearing. Someone offered an earring, someone offered a necklace, someone offered her crown. So, they started giving to him.

Now, he had taken about ten disciples from the ashram, because he knew that if he went and asked for alms from the palace, it would be so much that he wouldn't be able to carry it himself. So, he had taken about ten disciples to accompany him. If you see twelve hundred wives giving so many ornaments, it will be sacks full of ornaments. As they were giving him all the ornaments, he was sending those sacks of ornaments back to his Master. And each of the wives was giving him whatever ornaments they were wearing.

So, all the queens gave their ornaments to him. They also felt, "What is the point of keeping these ornaments when our husband is not there to appreciate them?" So, they took out all the ornaments, and they gave him all of that. And he sent all these sacks back to the ashram.

Then he went to meet his mother, and with folded hands, he asked for alms from his mother.

Now, his mother felt, "If I give him ornaments or I give him some other wealth from here, then he's going to send it back to the ashram. So, I will give him something which will be really precious for what he's doing." She said, "I'll give you three things. And I'll tell you the three things that you should do. And you make it a point to tie a knot and remember these three things. So that whenever you feel the knot, you'll remember these three things I've told you and that will help you."

He said, "Okay, you give me the alms; you give me what you have to give."

Then she said, "The first thing that I want to tell you is — eat the best of food. Eat the best of food to your heart's content."

He was quite amazed with what she was saying. But then she said, "That is the first thing. The second thing is — sleep on the best of mattresses. And you get good sleep on the mattresses. And the third is — live in the will of your Master. Surrender to your Master and do his meditations. And stay in the will of your Master."

After listening to the three things that his mother had to say, he was quite amazed. He said, "See, if someone else would have told me this, I would have really got annoyed. But you are telling me this. As a mother, it is only on your instructions that I have gone to the Master. You only, motivated me to take to this path and go there. And now, as a yogi, I'm staying there, doing all kinds of austerities. And

you're now telling me that I should eat the best of food, I should sleep on the best of mattresses. How is it possible?"

Then she said, "No. Son, you have not understood what I am trying to say. What you should do is, you should do your meditation. Do your meditation for two days, three days, at a stretch. And when hunger disturbs you and you feel very, very hungry, then whatever is there in your Master's ashram, you accept that, and you eat it. And that will be more tasty than the best of sweets that you can get in the palace or anyplace. You savor that food which your Master gives you and enjoy it. And continue with your meditations. Then, when you do your meditations, and you become very tired doing your meditations, then you sleep there itself. Wherever you are doing your meditation, you sleep. It doesn't matter whether you are sitting on a cot to do it, or you are sitting on a hard rock or wherever you are. Because when you're that tired after doing your meditations, then even a hard rock will be the softest of mattresses. You will enjoy that sleep. This is what I'm trying to say. And you should always live in the will of your Master. Accept whatever he is giving you. Accept whatever he is telling you. And be content in his will. That way, you will be able to get success on your devotion."

So, he said, "Yes, mother, now I understand." And then he accepted all of that — those three things that his mother offered him. And he went back. He became a great Mahatma.

Even Somanath Baba Ji was in Nath Panth and he knew this, because this is from the Nath Panth, and he used to often relate these stories.

* * *

The time is good. So, let us make the most of it now. Let's close our eyes and sit for meditation.

26

Meditation Talk
20 Jan 2024 — Afternoon

The Story Of King Bacha And The Four Thieves

Sant Ji used to often tell this story. It was about Mehboob Badsha. He was a king. Many times, he wanted to know whether all the people in his kingdom were happy, and they were content. So, he used to wear different attire and go in the common places and try to find out.

Once, when he was going like that in the night, on the way, he found four thieves. He met the four thieves, and they were all roaming in the streets in the night. Those four thieves also saw him, and they felt that he also must be a thief, because he is also roaming around aimlessly in the night. So, they all met.

Then he asked them what exactly were they doing and who were they? So, they introduced themselves, and said, "We are four thieves, and we are out to carry out a theft." And they asked him, "Who are you?"

He said, "I am also a thief."

And then, they said, "Okay, now we are five thieves. Now, we should know each other's specialization."

The king felt that he should know more about all these four people. So, he said, "I am also a thief." And then all of the five got together.

Now, they wanted to find out what was the specialization of each one. So, they started telling, one by one. The first one said, "I can understand from the barking of dogs, and I can understand their language — what they are saying. I can understand all that."

Then, the second one said, "I can throw a rope on any kind of wall, and it will always hold fast, and we can climb any wall." They said, "Very good."

And the third one said, "I have a special sense of smell — that I can smell money and wealth anywhere. Wherever it is hidden, I can smell it out."

And the fourth one said, “I can open a lock without making any noise — any kind of lock, I can open.”

So, the four of them talked about their specialization. And now, it was the time of the king.

The king said, “I have a specialization that if I shake my beard, I can stop anyone from hanging. So, if anyone has got a punishment of being hung, I can just shake my beard, and he will stop.”

They said, “Your power is the most, the strongest, because if we all get caught tomorrow, then we’ll need your power.” So, they made him the leader of the group.

Now, they set out to steal. The thing is, they felt, “We are all so powerful and we have got such a kind of specialization that, let's not go to some ordinary house. Let's go straight to the king and steal the treasury.”

So, they decided to steal from the king, and they went to the palace. When they went to the palace, first, there was one dog barking. So, they inquired, they said, “You find out what is that dog trying to say?”

That person who could understand the language of the dogs, he said, “This dog is saying there is a king among us.”

Then Bacha, the king, said, “No. All this is rubbish. You leave that. Let's go inside.” Then they all went quietly at the backside. The doormen were sleeping, and they went to the backside of the palace. The other one, with his specialization, threw the rope up, and they all climbed quietly inside the palace.

Once they were inside the palace, they found out where the treasure was. And the person who could open the locks, he quickly opened those locks of that treasury. And then all of them took out all the gold and silver coins and other precious things inside. And then they quietly left from that place.

When they went out, they distributed whatever they had stolen. They distributed among the five of them. And the king then escorted everyone home – so, he knew exactly who was staying where. Then he came back to his palace.

Next day, early morning, there was a hue and cry because there was a theft in the king's palace. And everyone was searching here and there.

Now, the king summoned the guards first, and he asked them, even though they were attending to their duties, how was it that a theft like this could happen —

because he had seen them sleeping on their duty. Then he gave them punishment. He removed them from their duties. And then he called the police.

He told the police the address of all those four thieves whom he had escorted home. He said, “You catch all these four people. And all the stolen material, you will get there in their houses. You bring all of that here.”

Accordingly, the police went to the houses of those thieves and caught all of them and brought all the stolen material.

Now, when they came to the court, at eleven o'clock, the king sat on his throne and the court was in session when these four people were brought and summoned in front of the court.

Then they realized, “Oh, this is indeed our fifth partner, he is the king. That dog was right! Now we all rubbished the dog, but he was telling the truth.”

The king felt, “These people are very, very professional thieves, and tomorrow, they will keep doing this and cause a lot of harm to the innocent people.” So, he passed a judgment that all these four should be hung. And the date was fixed that, two days later, they would be hung there.

Now, when this happened, after two days, the people asked them, “What is your last wish before being hung?”

They said, “If you please, we would like to meet the king once, if you can kindly ask the king to meet us.” So, as a last wish, their wish was fulfilled, and the king went and met all four of them.

Now, when the king met them, they said, “See, you were also our leader, and you have seen the proficiency of all of us. Now, we want to see your proficiency. So, show us if you can really move that beard and get us a remission from our punishment.”

The king said, “Okay.”

Then they pleaded to him, they said, “We’ll never do this. We beg your mercy. If you leave us, then we will never do this again and we will never steal. We will turn into good citizens. So, you please forgive us once.”

the king then felt merciful, and then he shook his beard and got them free from their punishment.

So, Saints also come in this world. And They also free the people from this world and take them.

* * *

So, the time is good. Let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

27

SATSANG

20 Jan 2024 — Afternoon

Walking This Path Is Difficult Because The Mind Is Clouded By So Many Lives Taken Earlier That Make It Not Possible For Us To Have A Steadfast Contemplation

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The paathi sings the Bani of Sant Paltu Sahib ...from the book: Santo ki Bani, Bhag 1, Kundiliya 63...

Aat pahar nirkhath rahe,
Jaise chand chakor.
Aat pahar nirkhath rahe,
Jaise chand chakor.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib says, "You should be in the remembrance of your Master and in the contemplation of your Master, like the moon bird. The moon bird, when it sees the moon, throughout the night it doesn't move from its place. It keeps watching the moon throughout. And such that, the moon moves over, across the horizon. And the moon bird keeps watching it, such that its tail and its beak come together. But it doesn't change its position, fearing that if it changes, it may lose sight of the moon.

Like that, a true gurumukh also is in the contemplation of the Master. For him, even if for a second, if that contemplation is disturbed, then he feels that it's like fifty years have passed by, and he's not been able to see his Master.

If we have such love for our Master, then the Master is not far away. He is within us. And He will immediately open the door and give us His Darshan.

The Master seeks our love and affection and our devotion. And we are unable to do that. We are unable to have that unfailing love and affection towards our Master—to have that devotion towards our Master.

That is why we, in our meditation also, when we contemplate on the form of the Master, His image comes and goes, and again, comes and goes. And we are not able to have a very steadfast contemplation of the Master.

That is because our love is distributed in the world outside. We are not able to have a single-minded love fixated at the Master. And that is why we are not able to constantly focus upon Him.

Outside, in this world also, if we have to go about our worldly ways, we need love and affection there also. The gurumukhs and the Masters have found a way. They have listened and They have internalized all the Satsangs, and They have thought very clearly, "This world is false. Everything outside is false. It is not true. The reality is only within — that is the Master and God Almighty.

Then They have taken out, withdrawn, Their love and affection in this world and put it and directed it at the feet of the Master. But They have not left the world and everything outside. They have gone about doing all their duties outside, and doing everything, managing their relationships outside. But at all times, Their contemplation has been of the Master within.

When we do this, we contemplate on the Master within and we go about doing all our other duties, all our other work, as our duties. Then the hand of our Satguru is also upon us. He also extends mercy, and He extends Grace in everything that we are doing — including our worldly work. Then we get the benefit of that when we are doing our worldly things. He is also supporting us and helping us. And at the time of death, of course, He is always there, and He is going to help us at the time of death.

Saying this is very simple. But walking this Path is extremely difficult. We know that, and it is not because of the clouded mind that is there with us. And it is not clouded only with the things of this world, but it is clouded because of the so many millions of lives that we have taken earlier. All of those impressions, all of those deeds, they have all covered the mind. And we experience that, for a second also, it is not possible for us to have a steadfast contemplation. The mind keeps getting scattered. So, it is very difficult to do that. It is well understood.

The Masters, knowing all of this, have given us a simple practice — that is, to sit for two and a half hours of meditation every day. They have suggested this. So, for us, if we want to follow this Path and we want to follow the Teachings of the Master and be successful in our devotion, we should at least follow the Teachings of the Master. Follow what They have told us to do, which is, to sit for two and a half hours of meditation every day.

When we sit for two and a half hours of meditation, then the Master is also aware. He is sitting within us. He takes care of us. And from inside, He gives us that support so that we are able to fulfill this. We are able to have that devoted attention and love and affection towards Him. He showers that mercy and Grace upon us when He sees us making that effort according to His Teachings.

So, when we do this practice, we leave the nine doors and come to the Tenth Door, and we manifest the Radiant Form of the Master, that is the time we realize what Power the Master is and our faith then becomes very firm. Then we have that full and firm devotion towards our Master. And then we leave all these love and affections of this world, because inside, we see for ourselves. We see hundreds of our previous lives. And we see the cause and effect that is taking place. So, all that becomes very crystal clear and we understand that all this is not true. The truth is the Satguru and God Almighty.

So, Paltu Sahib says, "If you have that love and affection and that fixation towards your Master within, like that of the moon bird who sees the moon and doesn't leave it for a second, then the Master is not far away. He is sitting within you, and He opens the door within.

Jaise chand chakor palak se,
Taarath naahi.
Jaise chand chakor palak se,
Taarath naahi.
Chugai birah se aag,
Rahe man chandai maahi.

Paltu Sahib says, "During the day, when the moon is not visible, the moon bird, whenever it sees any ember, it swallows that ember. And that ember is very hot, it can burn the insides of the bird. Because the moon bird is so much in connection with the moon, the fire of that ember doesn't hurt the bird. And it keeps eating it, thinking that that is the moon.

Phirai jehee jis chand tehee,
Disi ko mukh pherai.
Phirai jehee jis chand tehee,
Disi ko mukh pherai.
Chandaa jaay chipaay,
Aag ke bheethar herai.

So, that moon bird searches for the moon in these embers and in this fire.

If we see the life of Mira Bai, she spent nearly twenty-five years in the worship of Lord Krishna — in the devotion of Lord Krishna. When her husband, Raja Bhoj expired, she was walking on the banks of the river Ganges. There she came across Ravidas Ji, and she listened to His Satsangs. And His Satsangs created very deep impressions upon her. Thereafter, she took initiation. She adopted the path of Sant Mat. And she chose to stay in a small hut in Vrindavan. And there, she did the meditations.

She was a very pure soul because, from her childhood, she was doing devotion of Lord Krishna. So, she was a very pure soul. And it did not take her long to become successful in those meditations and go within and manifest her Master, and manifest Jyoti and the Holy Sound Current.

After she manifested all this, she fell madly in devotion of her Master, and she said, "I have been given the priceless jewel by my Master, because He has showered Grace upon me, and He has accepted me. He has been merciful upon me." And then she would go and sing in her love and devotion. She would go and sing everywhere about her love for her Master.

So, everyone knows that she used to go then to different Saints and mahatmas and she would sing the glory of her Master. She was madly in devotion of her Master. So, this was the color of Naam that she had got from her Master.

Madhukar tajai na padam,
Jaan se jaayi bandhaavai.
Madhukar tajai na padam,
Jaan se jaayi bandhaavai.
Deepak mein jyon patang,
Prem se praan gavaavai.

Paltu Sahib gives another example of the lotus. The lotus is in love with the moon, and whenever it sees the moon, the lotus opens up, and it gives out its fragrance. So long as the moon is there, it keeps turning towards and facing the moon. And when the sun comes up, it closes again.

The bumblebee is attracted by the fragrance of the lotus. The bumblebee has this love for the lotus. And when the lotus opens up, it comes and sits inside the lotus. It is in love with the fragrance of the lotus.

Now, when the lotus closes, the bee doesn't leave the lotus. It stays inside and it gets completely covered and enclosed by the lotus. Now, the bumblebee is very strong. It can make a hole, even in wood. But it chooses not to make a hole in the lotus to get free from there, because it is encased inside. And if it gets air inside, it

lives and continues. But if there is no air, then it suffocates inside and it dies. But it chooses to die instead of making a hole in that lotus and flying away.

Also, we see the examples of moths. They are attracted to the lamps. They are attracted to light. Nowadays, we have these electric lamps. But in earlier days, we used to study with lamps. And there were lanterns and we used to light lamps in the house.

All the moths would get attracted to the light of the lamp. They would come near the lamp. And this lamp would be burning. So, they would come, and they would hover around that lamp, and even try to touch that light. So, that would burn them. Sometimes they would burn their wings; sometimes they would burn their legs; but they would never give away that love for that lamp. They would keep coming back to that light, again and again, till they would completely die. That is the love the moths have for the lamps.

Also, we have heard about Mansur. Mansur was a trader by profession. He used to bring various dried fruits and dates and all from Iran and Iraq into India and sell them here. Then he would take things from India and sell them in Iran and Iraq. That way, he used to do his business. And he later came in the company of a Master here in India and he got initiation.

He had past impressions, so he did his meditation, and he was fully dedicated to his devotion. It was such that, he not only manifested his Master within, but he went up to Sach Khand. And when he went up to Sach Khand, he manifested God Almighty.

Then, on the streets of Iran and Iraq, He used to keep repeating 'Anal Haqq' — 'Anal Haqq' means 'I am God Almighty' — because He had realized God Almighty within. So, He used to keep saying that.

He kept repeating this 'Anal Haqq'. Now, the kazi, who was the advisor to the king there, he did not like this, and he brought this to the notice of the king, saying, "He's calling himself God Almighty, which is a blasphemy. It is not a right thing to do. And it is against the Koran."

The king said then, "You try to explain to him." But after explaining also, Mansur did not change, because He was so much in love of God Almighty, and He had manifested God Almighty within. So, all these explanations did not work there.

Finally, the king told the kazi, "Okay, you give him punishment as per the Koran — whatever punishment is supposed to be meted out, you give him that."

Now, the kazi wanted to do that only. So, he decided to give Him punishment. He decided to give Him a death punishment.

That kazi decided to give him the death punishment, and it was death by impalement. They were to first give him all the punishments and then throw the body on the spear and impale the body there.

When they were taking Him to give out that punishment, one fakir came and met Him. And he asked Mansur as to what is love? If He could explain?

Mansur told him, "You will see it, today, tomorrow, and the day after, you will see what True Love is."

So, they took Him for the punishment. And first, they cut His hands off. When they cut His hands off, He said, "You have just cut my outward hands. My true hands are in the court of God Almighty." Then, they cut His legs off. And when they cut His legs off, again, He said, "You have just cut my outside legs. The true legs are in the court of God Almighty." And finally, then they decided to cut His tongue. Because the kazi said, "He's talking too much. You cut his tongue off."

When they were about to cut His tongue, He said, "Wait for one minute. Let me pray to God Almighty, then you do that." So, then He prayed to God Almighty, and He said, "You are so merciful, and You are so gracious, that they have cut my hands and my legs, but I have not even felt the pain of an ant bite. You are so graceful, and You are so kind." And then He told them, "Now, you can cut my tongue also."

After they cut off his hands and legs and tongue, they took the body of Mansur, and they threw it on the spear to impale it. When that happened, the blood that had spread everywhere, from each drop of blood, the sound of 'Anal Haqq' started coming everywhere.

Then the kazi felt, "Again, this is not right." So, he asked them to collect all the blood that had scattered everywhere, and then he said, "You burn the body and the blood together." With Muslims, they don't burn. But yet, he ordered that this to be done so that sound would stop.

After they burned the body, the next day, from the ashes of where they had burned the body, the sound of 'Anal Haqq' started coming from the ash everywhere.

Then the kazi said, "Again, this is not right. Let us just collect everything and throw it in the river." So, they collected all the ashes, and they threw that in the river.

When they did this, the river started flooding.

A month before this had happened, Mansur had told one of His disciples, “This is going to happen. I am going to be meted out this punishment, and I will be dying, and they will throw my ash in the river. And when this happens, God Almighty is going to get angry, and so is the river. And They will then proceed to drown everyone in the city. The river will rise, and it will flood the city of Basra. When that starts happening, and the river starts flooding, you take these pajamas of mine, and you put it in the river, in the water. And when you do that, then it will recede. It will not flood. It will cool down, and it will go back.”

So, when this happened, when the ash was put in the river, the river got angry, and it started flooding the city of Basra. When that happened, the disciple had already been told what to do and he was very scared seeing this and he put the pajamas in the river. Now, when the river got something of Mansur, it cooled down, then it receded and went back.

That fakir who had asked the question as to what is love to Mansur, he got his answer in the three days, experiencing everything that had happened.

For a true Fakir, His love and devotion is there in each cell of His body. It is there in each drop of His blood. It is there in each bone of His body. And all the body resonates with the love of God, the devotion of God Almighty.

So, that is how all the gurumukhs love their Masters. Whether they are sleeping, they are in contemplation of the Master; whether they are doing any work, they are in contemplation of the Master; and in the meditation, they are in contemplation of the Master. So, at all times, they are in contemplation. That is how they love their Master.

Paltu aisi preeth kar,
Pardhan chaahe chor.
Paltu aisi preeth kar,
Pardhan chaahe chor.
Aat pahar nirkhath rahe,
Jaise chand chakor.

In the end, Paltu Sahib says, “This is how you should have love for your Master. This is how you should work towards doing your devotion towards your Master. Because if you don't have that love for the Master and you don't make the effort for winning over your Master — getting His Grace upon you — then it is like you are wishing for something that is not belonging to you.

It is like a thief; he doesn't own that thing and he wants it from somebody else. So, that is what we do when we don't do our devotion, when we don't do our practice. Yet, we seek Grace from the Master.

So, that is what it is. When we don't earn our livelihood, we don't make an effort for that, but we seek that materiality belonging to somebody else, that is the way of the thieves. If we don't do our devotion, we don't do our practices, but yet, we expect that we will get that Grace and we will get that love and those experiences then, that is like what the thieves do.

Today, we have come to such a stage— the world has come to such a stage — that we are so scattered in our attention and love for everything outside, that we also treat our Masters like our servants. We want everything to be done by the Master. We have a long list of things that we need. And we want the Master to fulfill all those needs and do everything to our satisfaction. So, we don't even give Them the respect as a Master. He is more like a servant to us to fulfill all our wishes for this world.

* * *

In the ashram — in Somanath Baba Ji's ashram — this was an incident that had happened. There was one devotee who used to do a lot of seva. He used to keep always remaining and coming in front of Baba Ji, and trying to do all the kinds of seva, and show that he was doing a lot of seva also.

His son used to work in the post office, and he used to do fraud there — which was that people who were staying in the ashram, their family members would sometimes send them money. Some people would send twenty rupees; fifty rupees, like that. Because these people were staying in the ashram, and they had no other livelihood. So, for soap and toiletries, and whatever other needs, their family members used to send monies.

Now, this person in the post office would pocket all that money and take the signature of these satsangis. They innocently would sign off all those telegrams which would come because he was also a satsangi. Thinking that it is only a satsangi who is asking for their signature, they kept doing it.

Once it so happened that he came and told me also, "There is some money order that has come for you." So, I said, "Okay, I will wait at the gate." Because the postman would come and give it to me. Then I waited there.

Then this person said, after some time, he was leaving. So, I asked him, "What happened to that money order which was to come today?" He said, "No, no, no, that is not for you. That is for some Ram Singh in Upnagar."

I started wondering, "Which 'Ram Singh' is staying in Upnagar?" And therefore, I started getting a doubt on this person. Then I mentioned to Baba Ji, "This incident happened. And I suspect that this person is not playing fair with the people in this ashram. I think he's doing this with others also."

Baba Ji told me, "You go and check in the post office. You go yourself and check for yourself whether this is true."

So, I went to the post office, and I made an inquiry as to whether there was a money order that had come for me? And they said, "Yes, indeed, a money order has come for you." Then I took that money. I got it, but when I went back to Baba Ji, He said then, "This person must be doing this with so many people."

He made an inquiry there with the post office to find out exactly what was the extent of all this that was happening? We made a bigger inquiry, and they found out that nearly about five thousand rupees had been taken by this person in the name of different disciples in the ashram.

Then Baba Ji admonished him, and He scolded him, and he stopped coming to the ashram. Even this devotee's father, who used to do a lot of outwardly seva, even he stopped immediately. So, this is the kind of seva that we do to the Master.

Because we do all this seva outwardly, when we face the slightest of shock, then we immediately say, "No, no, the Guru is not right, and such a thing has happened to me." This is not the way we are supposed to be doing our devotion.

Paltu aisi preeth kar,
Pardhan chaahe chor,
Paltu aisi preeth kar,
Pardhan chaahe chor,
Aat pahar nirkhath
Rahe, jaise chand chakor.

Second Bani begins here...Paltu Sahib ki Bani; Bhag 1, Kundaliya 169

Ulata kuwaa gagan mein,
This mein jare chiraag.
Ulata kuwaa gagan mein,
This mein jare chiraag.

Now, Paltu Sahib takes another Bani. He says, “There is an inverted well within, and in that inverted well, there is a lamp which is shining inside.”

Now, we all understand a well. We understand that a well is dug in the ground and there is water at the bottom of the well. But Paltu Sahib says, “It is an inverted well where, from down, if you look up, it's a well and there is water at the top, and there is a burning lamp inside that well.”

So, above the eyebrows, our head is like that inverted well. And at the center, there is the Jyoti — that is our soul — which is there within. When we meditate and focus our attention and go inside, we experience our soul in that inverted well. That lamp is burning at all times — all the seasons, all the twelve months, and twenty-four hours — it is shining inside. That lamp is shining of its own Light. There is no oil that is required to burn that lamp. And there is nothing else that is required. It is illuminating on its own.

This mein jare chiraag bina,
Rogan bin baathi.
This mein jare chiraag bina,
Rogan bin baathi.
Cheh ruthu baarah maas rahath,
Jarathe din raathi.

He says, “That lamp is burning, and it is constantly burning. It is not increasing or decreasing. It is constant throughout the twelve months and throughout all the seasons, and at all times.”

Satguru milaa jo hoye,
Thaahi ki nazar mein aave.
Satguru milaa jo hoye,
Thaahi ki nazar mein aave.
Bin satguru kou hoy,
Nahi vaa ko darsaave.

Paltu Sahib says, “Only those who have got a True Living Master, only they can see this Light. Without a True Living Master, no one can witness this.”

That is a lamp kept by God Almighty. And when we manifest that lamp, when we go in and manifest it, the inner darkness is dispelled, and the Light of knowledge is seen everywhere.

Nikase ek awaaz chiraag ki,
Jothi hi maahi.

Nikase ek awaaz chiraag ki,
Jothi hi maahi.
Gyaan samaadhi sune,
Aur kou sunathaa naahi.

He says, "There is a very melodious Sound that comes, that is emanating from that lamp. That melodious Sound is the sound of bells and conches." That is a beautiful Sound that is coming from within that lamp, and only those who are in deep samadhi, who are in deep focus of concentration, only they are able to listen to that Sound.

Paltu jo koyee sune,
Thaa ke poore bhaag.
Paltu jo koyee sune,
Thaa ke poore bhaag.
Ulata kuwaa gagan mein,
This mein jare chiraag.

Paltu Sahib says, "He is indeed fortunate who can listen to this Sound, who goes in that state of samadhi and manifests this Sound within. He is indeed fortunate."

Outwardly, we consider someone getting a lottery or making a lot of money as fortunate. We feel that if someone has a ten-crore lottery, then he is a very, very fortunate person.

But Paltu Sahib says, "That person who sees that Light and who can hear that Sound, he is very fortunate, because his cycle of life and death has come to an end." Because by manifesting that Sound and Light, that soul goes back to God Almighty. And that soul then doesn't come back in this world.

So, they are indeed fortunate, and they have made this life successful — this human life successful — because the purpose of this life is to get out of this ocean of life and death and they have been successful in doing so.

Paltu jo koyee sune,
Thaa ke poore bhaag.
Paltu jo koyee sune,
Thaa ke poore bhaag.
Ulata kuwaa gagan mein,
This mein jare chiraag.

Radhaswami.

28

Meditation Talk

21 Jan 2024 — Morning

It Is The Last Wish That Draws Us Back Into This World — For Non-Satsangis, Maya Or Nature Provides For An Appropriate Body To Fulfill That

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This is of a time of Angad Dev Ji Maharaj. There were initiates in a family. And there was an old man who was not an initiate. The rest of the family had taken initiation.

He was about eighty years old, and he was unwell. He was kept in a room, and it was almost time for him to pass away. He was otherwise a vegetarian, but there was some nonvegetarian food that was being cooked in the neighbor's house. And the smell of that came to him in his room. So, just before he was dying, this smell of nonvegetarian food prevailed upon him and he felt like eating that food.

Because he died thinking of eating nonvegetarian food, he was reborn as a tiger. And the people had to cross a jungle to visit Angad Dev Ji's ashram. Whenever they went to Satsang, they had to return, crossing the forest. And this tiger would often come and watch the children.

He would keep watching them and they used to get scared that, it's a tiger, and the tiger should not attack them. So, they were scared of that tiger.

Once, they mentioned this to Guru Angad Dev Ji, , "We keep passing the forest, and every time we are crossing, there is a tiger which comes and observes us. And we are quite scared that he may attack us someday."

When they told Guru Angad Dev Ji all this, He said, "There is no need to get scared of that tiger. That tiger is actually your father. In this life, he is reborn as a tiger."

They were all shocked because they said, "We are doing Your devotion, and it is very strange that You had said — 'wherever some human also takes Darshan of a Master,

then he doesn't go below the human life. He is again reborn as a human'— though that old man had not taken initiation, but we thought, the fact that he's born as a tiger, we are all now worried."

The Master said, "No, when he died, he died with the wish of eating nonvegetarian food. And that is why he had to take this life."

Guru Angad Dev Ji said, "No, it is the last wish that draws us back into this world. And since the wish was to eat some nonvegetarian food, Maya or the nature provided for an appropriate body to do that."

Then the children asked, "Now what is the solution? How do we get him out of that?"

Then the Master said, "I will make some Parshad and give it to you. When you go through the forest and he comes in front, then you place this Parshad on some rock. And when you leave, he'll eat it. Then, with that, his body — he will leave this body."

So, when they did that, and the tiger lovingly ate that Parshad — knowing that it was his children who have given him that — he ate that Parshad. And with that, he left the body of the tiger, and he was reborn as a human.

* * *

Even during Sawan Singh Ji Maharaj's time, there was this episode where there was a devotee. And in those days, these kinds of rules were not strictly followed, and people were very casual about many things.

This devotee fell sick towards the last few days of his life. And the doctor advised him that he should eat eggs. So, that patient, or that devotee, followed the instructions of his doctor. And for four days, he ate four eggs — every day, he used to eat one egg. Then the time came for him to leave his body.

When the time came and Sawan Singh Ji Maharaj came within, He got angry and he scolded that devotee and told him, "You have eaten — you have disobeyed my instructions — you have eaten eggs. You have eaten four eggs. Now, you have to pay the consequences. For four days, you will have to continue with your suffering. And after four days, I will come to take you." So, he had to suffer another four days in his sickness.

So, he suffered for another four days in that illness. And on the fifth day, Sawan Singh Ji Maharaj came, and then He took the soul.

Even in the case of Sawan Singh Ji Maharaj, once he fell off from his horse, and he fractured his hip. The doctor advised him that if he eats eggs, then it will heal faster. And he was also advised to make a solution of egg and other medicines and apply that.

He wrote to Jaimal Singh Ji Maharaj about this — that his doctor was advising him like this. But Jaimal Singh Ji Maharaj replied to him, saying, "No, my instructions are the same even now. You're not to touch any egg. You are to refrain from eating or applying it or doing anything with that. Instead, you drink about two hundred milliliters of ghee. Because ghee will help you heal faster. You take that ghee, and you will get well soon."

He said, "Ghee is good for you. You drink that ghee. Ghee is actually good for the bones, so it helps the healing of the bones to take place faster." He said, "If you have to die, then why take egg and die?"

So, he started taking ghee and, in a few months, the fracture healed. And in about six months, he was back to his normal shape.

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The time is good. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

29

SATSANG

21 Jan 2024 — Afternoon

You Have A Free Will And You Can Go Anywhere To Seek The Benefit Of Satsangs From Any Master — There Is No Restriction That The Masters Put For One To Go Elsewhere

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The paathi sings the Bani of Sant Swami Ji Maharaj... from the book: Sar Bachan, Aarti Shabd Dusara...

Radhaswami dharaa nar roop jagat mein,
Guru hoy jeev chitaaye.
Radhaswami dharaa nar roop jagat mein,
Guru hoy jeev chitaaye.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj has addressed God Almighty as 'Radhaswami'. And if we see Guru Arjan Dev Ji's Banis, He has named God Almighty by nearly sixteen hundred names.

God Almighty has no name. He is Anaami. He accepts whatever name His devotees call Him with love and affection. All those names are accepted by God Almighty. Before Sawan Singh Ji Maharaj was initiated, he was once talking to Jaimal Singh Ji Maharaj. In that conversation, he mentioned, "You can address God Almighty by any name, but I have an allergy for the name of 'Radhaswami'."

Jaimal Singh Ji Maharaj told him, "If you don't have any objection to sixteen hundred names given by Guru Arjan Dev Ji, why do you have an allergy for this one name?"

He said, "'Radha' is the name of the soul, and 'Swami' is the name of the Oversoul, or God Almighty. And the connection of the soul with the Oversoul is Radhaswami."

After that, Sawan Singh Ji Maharaj used the name 'Radhaswami' in several places. Even in the Beas Ashram, He has used the name 'Radhaswami'.

So, the Souls Who cross the compound of Kal and go beyond Par Brahm and go to the higher planes, such Souls get the orders from God Almighty to go back in these worlds and awaken the souls. They come into these worlds as God Almighty.

They are beyond the compound of Kal and They have no karmas. They have no deeds, because They are very pure souls. They come into this world as Saints and They have no karmic implications.

Swami Ji Maharaj has said, "That Radhaswami, which is God Almighty, that comes in the form of Saints from time to time, and They give salvation to the souls of this world."

So, these Souls come as Saints in this world, and after that, the convention is that Their disciples become gurumukhs, and then they become the Successors and continue to get salvation to the souls.

This convention has been there in all the yugas — in the Sat Yuga, Dwapar, Treta, and now also, in the Kali Yuga.

They do not get the souls attached to this world and the devotion to their bodies in this world. They connect the souls to the higher planes.

Radhaswami dharaa nar roop jagat mein,
Guru hoy jeev chitaaye.
Jin jin maanaa bachan samajh ke,
Thinko sang lagaaye.

He says, "Those who had faith in Them, and those who accepted what They said and followed the Teachings, such souls, They connected to the Naam and They took them above."

When They come into this world, They do not make the jivas do outward rituals. They firmly say, "The body is the temple of God. It is this six feet, within which, you will be able to manifest Almighty." And They show us the Path to go within.

Sheikh Taqi was a very learned maulvi, and he went to several pilgrimages and several places where he thought he would be able to manifest God Almighty. He went to Mecca, and he went to several such pilgrimages, and eventually, he came to Tulsi Sahib, Who was the Master of Swami Ji Maharaj. And he asked Tulsi Sahib as to how to manifest God Almighty.

When he asked Tulsi Sahib as to how to manifest God Almighty, Tulsi Sahib told him, "To manifest God Almighty, you don't have to go to any temple or any other place of worship outside, you have to go within. You have to search a True Master.

And when you search a True Master, you go to Him with faith and with patience. And when you do so, He will show you the way to go within this temple — this body."

When the Saints come, They don't try to tie the jiva in any kind of rituals or in any kind of outward worship. They say, "You can stay in the comfort of your homes, and you can do the contemplation of the Masters in the comfort of your homes."

In Varanasi, there was Dhani Dharam Das. He was a very profound and rich trader. And, in those days, during the time of Kabir Sahib, he was having a wealth of more than twenty-two crore rupees, which is two hundred and twenty million rupees. Dhani Dharam Das was also a Fully Attained Soul, and He was also beyond the compound of Kal, and He was sent into this world to awaken souls. But when He came here, He was overwhelmed by Kal and Maya. To awaken Him, Kabir had to take four lives — He incarnated four times to awaken Dhani Dharam Das.

He was in Kashi in the fourth incarnation of Yogjit. That is when Dhani Dharam Das was awakened by Kabir Sahib. And how He awakened Dhani Dharam Das is itself another story.

Dhani Dharam Das used to do this convention of doing worship of Satya Narayan. He used to do the puja of Satya Narayan and make all the offerings; and then, go to Varanasi and give a grand feast to all the mahatmas there.

When he was sitting on the banks of the river Ganges and preparing to do his rituals, at that time, Kabir Sahib appeared. Dhani Dharam Das had different idols of different gods and goddesses, and Saligram, to which the offerings were made.

So, when he was washing all of these idols in the water of Ganges and placing them — drying them and placing them for the ritual — at that time, Kabir Sahib appeared, and He started addressing these idols by weight. He said, "This is twenty grams, this is fifty grams, this is half a kilo."

When Kabir Sahib addressed his idols like this — his gods like this — he got very annoyed. He said, "Because you are Muslim, you're making fun of these Hindu idols. And this is not right."

Then Kabir Sahib told him, "You are making all your offerings to these stones. Have they ever eaten the food you have offered?"

Then He said, "If they have not accepted your offering, even once, then what are they? They are simply stones of different weights."

So, what Kabir Sahib said did appeal to him, but Kabir Sahib vanished from there.

The next day, when they were preparing for the meal to be offered, he was of a satvic mindset, and he believed in nonviolence. So, he was very careful that, in the preparation of food, no insect or animal should get hurt or killed.

The firewood that was used, he used to first wash it in the Ganges and then dry it; and then use it as firewood so that no insect would be there inside. So, he was preparing like that.

When the food was being prepared, Dhani Dharam Das was putting the wood for fire — making fire. When he had put this wood inside, Kabir Sahib appeared. There was smoke coming out from the wood.

Kabir Sahib came, and He said, "You are such a big sinner. And there are so many insects that you are killing."

Dhani Dharam Das said, "It is not possible. I am very mindful of that. I clean the wood, and I dry it before I place it in the fire. There is not a single insect which came out."

Then, Kabir Sahib took out some wood that was being burned, and He dipped it in the river. And then He broke the wood into two parts. And when He broke the wood, there were lots of insects inside. So, He said, "See how many insects you are going to kill? You are big sinner."

When He said that, Dhani Dharam Das's wife, who was standing nearby, she said, "He is not a sinner. You are a sinner. He is preparing this food for so many Saints and mahatmas. And you are calling him a sinner?"

Listening to him, then again, Kabir Sahib vanished from there. But having heard what Kabir Sahib had to say, that affected Dhani Dharam Das. And the image of Kabir Sahib sat in his mind. Because the first time He had appeared, He had said something which appealed to him. And the second time also, what He had said appealed to him. He felt, "Whatever He has been telling me, is the right thing." But by then, Kabir Sahib had vanished, and He was not to be seen. So, he continued with the rituals and finished that Satya Narayan puja and offered everyone food.

After two, three days, when all that was over, he kept thinking about what had happened. He kept thinking about what Kabir Sahib had mentioned to him. And the image of Kabir Sahib also played in his mind. Then he felt that he must meet Kabir Sahib again, and Kabir Sahib was not to be found anywhere, so he felt bad, and he also was in a very contemplative mood — a very depressed mood — because of this. His wife consoled him, and she said, "What is it that is bothering you?"

So, he told her, “It is Kabir Sahib. He came and He said these things, and I can't find Him.”

She said, “What is the problem? If we have jaggery, there will always be flies. We have money. If we have money, Saints and all the mahatmas will always come to us.” Then she said, “Let us again make the offerings. Let us give free food and distribute food. And invite all the mahatmas and everybody, and definitely He will come there to eat.”

So, they again came to Varanasi, and they again offered food to everybody. And this went on for a month. They were offering free food, but Kabir Sahib didn't appear.

Kabir Sahib didn’t come, and he was feeling bad about it. Then his wife suggested, “Let us do one thing, along with the food, let us start offering some money also to the people who are visiting. And then, perhaps, He will come.”

So, he started donating the food, and he also started donating money. And lots of people came, lots of yogis, and mahatmas, and saffron-clad people came, and they started taking these donations. But Kabir Sahib never appeared.

Since Kabir Sahib didn’t come, this went on for nearly six months. And Kabir Sahib still did not appear. Then it was suggested, “Maybe mahatmas move from one pilgrimage to another pilgrimage. Let's try another place.” So, they went to Haridwar from Varanasi. And there, they started giving donations. There, he gave food and money.

So, in one year, since he was not working and he was not trading, and he was donating food and donating money — in these pilgrimages, if you do such donations, hundreds of thousands of people visit — so, his money also got over, after nearly a year or so.

He was quite depressed that he had not met Kabir Sahib, and all his money also was over. The entire effort was futile, and he had not met Kabir Sahib.

So, he kept thinking like that and he was quite depressed about it. Finally, he decided that he would commit suicide by jumping in the Ganges. He had come back to Varanasi.

He said, “I will stand on the pul and tie a stone around my waist. And I will jump in the river.” When he was standing on top of the bridge and he was tying the stone — he was tying the stone, so that if he jumped in the river, then his body also should not come up. So, to make sure, he was tying it around his waist. When he was doing that, Kabir Sahib came and held his hand and asked him what he was doing?

When he saw Kabir Sahib, he was very happy, but he said, "Now, You have come so late, when all my money is over. Had You come a little earlier, then whatever money that was left, I could have offered that to You. But now I have nothing to offer."

Then Kabir Sahib also told him, "Now, the jaggery is over. So, the flies are not there. That is why I have come."

So, Kabir Sahib took both Dhani Dharam Das and his wife to His place, and He gave them initiation. And He became a gurumukh shisha disciple.

Jin jin maanaa bachan samajh ke,
Thinko sang lagaaye.
Kar satsang saar ras paaya,
Pee pee trupth aghaaye.

Swami Ji Maharaj says, "It is in the Satsang that we come to know the essence of devotion. We understand the importance of why we have been given this human life, and what is the objective of this, and how the devotion is to be done, and various facets of devotion are all understood in Satsangs."

It is in the Satsangs that we come to know what is truth, and what is false. And we understand what we should be doing. And when we listen to the Satsangs with love and affection, it also builds the devotion within us.

The Masters say, "A lot of your questions are also addressed in the Satsangs." And the Masters say, "There is no greater pilgrimage than that of a Satsang." Because, in the outside pilgrimages, your body is washed, but the mind can only be cleansed and washed in the Satsang."

The filth of the previous deeds is all on the mind. And in the pilgrimages outside, the mind cannot be cleansed. It is only the outward body that is cleansed. So, the mind is cleansed only by the pure words coming from the Masters.

Guru Nanak has said, "That place is a Satsang where only the greatness of Naam, the greatness of the Master, and the greatness of God Almighty are spoken."

Satsang is not a place where one Mahatma talks ill about the other and there is slandering in the Satsang. That is not a Satsang. In Satsangs, the Masters speak only about the Naam, the Master, and God Almighty, and Their greatness is spoken.

The Masters say, "You have a free will, and you can go anywhere to seek the benefit of Satsangs from any Master. There is no restriction that the Masters put for one to go elsewhere." It is a free will, and They also believe in that free will.

The Masters say, “Masters are like that instrument in the kitchen which is used for cleansing grains. When we clean grains, they are dusted of their husk, and all the dust and other particles are removed — weeded out — and only the grains remain.” That is how the Masters help us cleanse our thoughts.

Kar satsang saar ras paaya,
Pee pee trupth aghaaye.
Guru sang preeth karee un aisi,
Jas chakor chandraaye.

By going to the Satsangs of such Masters, one only improves in the love and affection that they have for their own Master. When we have that love and affection for our Master, like the moon bird has for the moon, then the Master is not far away. He is within us, and He will definitely shower His Grace upon us.

Masters say, “We should have true love and affection for the Masters.” They give an example that that love and affection which rises in a second and goes away in a second. That is not true love and affection. The love and affection should be such that, twenty-four hours, we should be intoxicated in that love of the Master. And all along, we should be contemplating on the Master. That is true love and affection.

Guru sang preeth karee un aisi,
Jas chakor chandraaye.
Guru bin kal nahin padath ghadi ik,
Dam dam man akulaaye.

He says, “For such people who have continuous love and affection for the Master, their love is such that, for a second also, if they are not in that contemplation, then it is like taking fish out of water. They start trembling when that thought comes to them that they are not contemplating on their Master.”

When you take a fish out of water, even if you place it in milk, it doesn't like it. It likes only the water in which it is. So, that is the life of the fish. It is the water that is the life of fish.

Guru bin kal nahin padath ghadi ik,
Dam dam man akulaaye.
Jab guru darshan milein bhaag se,
Magan hoth jas bachadaa gaaye.

When that disciple meets the Master, then it is like when the calf meets the cow — meets its mother — or the mother meets the calf. That's the kind of love they have for each other, and they run to each other. Like that, that disciple runs to the

Master. It is strange that there are insects on the udder of the cow, and those insects suck blood from the cow. But they are the closest to the udder. Whereas, the calf, though it stays far away from the cow, in the love and affection of the cow, when it comes running and it meets the mother, the mother also, in the love, releases milk to that calf. So, the calf gets the milk, but the insect, which is stuck to the udder, still doesn't get the milk. It only gets their blood.

* * *

Once, a disciple invited Rajjab Ji to lunch. In those days, disciples would ask their Masters to come, and the Masters would visit with Their devotees — with other devotees. All of them would go for that lunch.

Now, Rajjab Ji was a Saint and He was invited by one of the disciples who stayed about ten kilometers away. In those days, people would walk those kinds of distances.

So, all of them got ready, his other disciples — about ten, twelve other disciples — also got ready, wore nice white clothes, and everybody got dressed for the luncheon where they were all invited. And they were all walking towards that disciple's house.

About two kilometers down the line, when they were walking, there was a beggar who was sitting on the road. And that beggar saw all these nicely dressed people walking, and he came running to them. With folded hands, he asked Rajjab Ji, "I have not eaten for two days. Can you please help me and do something, so I can get something to eat?"

Now, Rajjab Ji, being a Saint, He showered mercy, and He felt that anyways, we are all going to eat. So, He told that beggar, "You also come along. We'll all go for eating. We are all going there only."

So, Rajjab Ji asked that beggar to join in the luncheon, and He said, "You come along with us." So, that beggar also started walking with all of them.

Now these other big sevadars, who were there with Rajjab Ji, they started feeling bad about this. They started feeling, "Why did the Master unnecessarily tag this fellow along? He could've just given him a rupee or two rupees and asked him to go somewhere and eat. But instead, He has taken him with us; and this man's clothes are all torn, tattered, and he's stinking." And that person was walking in that same crowd with all these people.

They went to that farmer's house, the disciple's, who had invited them. And then everyone was seated for the lunch.

Now, inside the room, all the visitors were made to sit — Rajjab Ji and all the other sevadars. This beggar was seated outside in the veranda. And everyone's plates were served.

Rajjab Ji started thinking that this beggar had said he was hungry for two days and He could not see this beggar outside. He felt maybe he may not be attended to, so he called the beggar. He told the beggar, "You sit next to me. You sit down here and eat." So, that he could pay attention to whether that beggar was getting food or not.

That irritated all these sevadars more. They started feeling, "This Master is out of His mind now. He's making this beggar sit here and all, there is no need for doing all this."

All of them, as usual, would eat a little because they were not used to eating a lot. When they were given the first serving, after that, everyone would not eat more than that. But since the beggar was hungry for two days, Rajjab Ji kept saying, "You serve him more, and keep serving him." Everyone else was not getting anything, but that beggar was being paid all the attention.

When they finished the lunch, and all were walking back to the ashram, the sevadars could not hold back. They told Rajjab Ji, "See, you have tagged this beggar along. The first mistake You did was, You took this beggar with us. Second, You made him sit along with us to eat. He could have as well been served food outside in the veranda. But You insisted that he sit next to You and eat. This way, I mean, are You going to be making him Your Successor?"

So, Rajjab Ji told them, "Yes, if you say so, I will make him my Successor."

Then Rajjab Ji told that beggar to come along with Him to the ashram.

When he came to the ashram, Rajjab Ji gave him two pairs of His clothes. And He gave him soap and He said, "Go, have a very nice bath and come — wear those clothes — and come."

After he had a nice bath, he wore those clothes, and he came. Then Rajjab Ji took him to His quarters. And there, He gave him initiation. So, He took him to Sach Khand in the initiation. Then, after that, that beggar became the Successor of Rajjab Ji.

And He cursed His ashram, He cursed that, "Whoever is the Successor in this ashram, however rich the person may be, He will die hungry." So, that beggar only

continued as the Successor of Rajjab Ji. And that curse continues till now. That is how this ego is the biggest destroyer, and all our devotion is destroyed by our egos.

So, the great sevadars who were there close by, they are like those insects stuck to the udder of the cow. They don't get the milk, but they only suck blood there. But the people who come from far away with love and a devotion come and they enjoy the milk and they go.

This is seen everywhere. At all the places, this is what happens. And those people then have to suffer the consequences.

So, a true disciple has all the love and affection for his Master. And when he gets to see his Master, it is like the calf which sees his mother and runs to the mother.

Jab guru darshan milein bhaag se,
Magan hoth jas bachadaa gaaye.
Aisi preeth lagee jin gurumukh,
So so guru apnaaye.
Tan kee lagan bhog indree ke,
Chin mein sab bisraaye.
Guru ki moorath basee hiye mein,
Aat pahar guru sang rahaaye.

The state of those dear disciples who have that kind of love and affection developed for the Master, the vices that they have — that is, lust, greed, attachment, anger, ego — these get automatically destroyed in that love and devotion towards the Master. And that love and affection, day by day, keeps growing. It never reduces.

Guru ki moorath basee hiye mein,
Aat pahar guru sang rahaaye.
As guru bhakti karee jin poori,
Te te naam samaaye.

They contemplate that form of the Master. They have that image of the Master which continuously stays with them. And they are very steadfast in that contemplation of the Master.

Swaathi boondh jas ratath papeehaa,
As dhun naam lagaaye.
Naam prataap surat ab jaagee,
Tab ghat shabd sunaaye.

That devotion is like the papiha, which drinks only the water when it rains in the constellation of Swati. It only drinks those two, three drops of water and waits for

the next year and for the next constellation to come again. It may give its life up, but it will never change this convention of drinking only the drops when it rains in that constellation. This bird is also called chatrik — chatrik, or it is called papiha. Both are names of the same bird.

Kabir Sahib, once in the summer month of May, He was walking by the banks of the river Ganges. During evening time, around five o'clock, He noticed that this papiha, this bird, was thirsty and it was crying out for water. It doesn't rain in May, so it was crying because it was thirsty. Then, out of fatigue, it fell in the river. And when it fell in the river, it still did not open its beak. It kept the beak outside of the river, above the river. It could have easily drunk a couple of drops of water from the river and stayed alive. But it chose to give up its life instead of drinking the water of the river Ganges.

When Kabir Sahib witnessed this, this great sacrifice of this bird, He wrote a Bani on this. And in that Bani, He has written, "I am deeply saddened by seeing how strongly resolved this bird is to the convention it follows of drinking only the drops of the Swati constellation— that it chose to give up its life rather than drinking the water of the river Ganges."

That bird only drinks the drops of water during that constellation of Swati. That happens only for about ten to fifteen days in a year. And throughout the year, whenever it rains, it chooses not to drink any rainwater also, or any water on the ground.

So, like that bird, it has the convention or the reputation of drinking only the raindrops of the Swati constellation, and it gives up its life if it doesn't get that water. Like that, the disciple should have the love and affection towards the Master.

Naam prataap surat ab jaagee,
Tab ghat shabd sunaaye.
Shabd paay guru shabd samaanee,
Sunn shabd sat shabd milaaye.

There are four Shabds — there are four Sound Currents — so Swami Ji Maharaj says, "All these Sound Currents are connected. The Sound Currents that are below the eye level, they are called Das Vidhi Nad. And there are different types of Sound Currents below the eye level. From above the eye level, to the Brahm, and before the Par Brahm, there is the Anahad Shabd – the Anahad Sound Current. And that gets connected to the Sar Shabd – or the Sar Sound Current — which is from Par Brahm up to Sach Khand. And then, there is the Sat Shabd, which is there in the Sach Khand.

Alakh shabd aur agam shabd le,
Jin pad radhaswami aaye.
Poora ghar poori gathi paayi,
Ab kuch aage kahaa na jaaye.

So, Swami Ji Maharaj says, "With the Grace of the Master, that soul is taken to Sach Khand. It is taken to Sat Purush. And there, beyond that, the Sat Purush showers His Grace and takes the soul to Anaami. The description of Anaami, it cannot be described. That is beyond description."

Alakh shabd aur agam shabd le,
Jin pad radhaswami aaye.
Poora ghar poori gathi paayi,
Ab kuch aage kahaa na jaaye.

Radhaswami.

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Closing Talk

21 Jan 2024 — Afternoon

I Hope The Line Of Devotion That You Have Developed Now, Will Continue To Grow Through Meditations and Listening to Satsangs Every Day

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This program of the second group has now come to an end. And I'm thankful to all of you who have come from very distant places and participated in this program. And the way all of you have meditated in this program, I hope that you will go back to your homes, and you will continue doing your meditations every day, and listen to Satsangs every day. That way, the line of devotion that you have developed now, will continue to grow. I pray at the feet of Baba Ji that He showers Grace upon all of you so that your devotion and your love and affection to your Masters increases day by day.

In this program, if there has been any seva that was done and that you are upset by any seva done by anybody, or someone has spoken harshly, then on behalf of the sevadars, I beg for forgiveness. And all of you should carry love and affection back to your homes from here.

Sant Ji used to always say, "Your Masters are all within you. The Master never leaves you and we should all continue to have the same faith and love and affection towards our Master."

So, I'm happy to see that all of you have taken out your valuable time and come and participated in this program and done your meditations. And I hope that, when you go back, you will also continue to attend your local Satsangs and go there and do your meditations and listen to the Satsangs, so that this love and affection will continue to grow.

Radhaswami.

GLOSSARY

Aarti

Hindu religious ritual, part of *puja*, in which light from wicks soaked in *ghee* (purified butter) or camphor is offered to one or more deities by circulating an *'Aarti* plate' or *'Aarti* lamp' around a person or deity; also, esoterically refers either to an intense pull towards the inner Light, or to the manifestation of the inner Radiant Form of the *Guru*

Adi Naam

The original expression of the Sound Current or *Naam* from which the entire Creation and all contained therein began and which will continue after the entire Creation comes to an end

Agam Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Inaccessible, Unapproachable"; second highest spiritual region, just below the highest of *Anaami*, or *Radhasoami Dham*

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of *Sant Mat*

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His *Ashrams* in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's *Guru*, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second *Guru*; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of *Sant Mat* is a combination of the names "Som" and "Ajaib" and provides the name for His *ashram* in Guddella India, "Som Ajaib Ashram".

Ajapa

Repetition without conscious effort, like the breath; as *Simran* becomes perfected, it becomes *ajapa*

Alakh Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, *Agam Lok,* and the eighth, *Anaami Dham*

Anaami

Highest of three purely spiritual realms above *Sach Khand*; lit. "Nameless"; also called *Radha Soami Dham*; home of *Anaami Purush*

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, *Anahad Nad, Anahad Bani*

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Ang

Part of the body or limb, the source of Guru Angad's name given by Guru Nanak

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh *Gurus*; successor to Guru Nanak Ji; *Guru* of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Apan vayu

One of five *pranas* or vital airs; controls eliminative functions (excretion, urination, menstruation) and the downward and outward flow of energy in the body

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh *Gurus*; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; *Guru* and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Arjuna

Main character in the *Mahabharata*; third eldest of the Pandava brothers and son of *Lord Indra*; won Draupadi in combat; married to her together with his

four brothers; master of supernatural weaponry and archery; ardent devotee of Lord Krishna

Ashram
Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true *ashram* will only be created around a realized practitioner

Ashvamedh Yajna
"Horse Sacrifice"; ancient *Vedic* ritual, where a stallion is selected and left roaming, accompanied by a group of at least hundred warriors; [Whosoever challenges the authority of the king, who has sent the horse, has to fight with his warriors. After one year the horse is guided home. The horse and some other animals are then asphyxiated and a specific ritual is performed to give birth to the new king.]

Avatar
Incarnation of a lesser deity, who manifests to restore some *karmic* or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of *avatar* to help eliminate the negative forces of Their time

Bade Maharaj
Lit. "Respected elder great king"; also, "Big" or "Grand"; term of reverence expressed by Somanath Baba Ji for His Master, Sawan Singh Ji Maharaj

Bajra roti
A flatbread made of pearl millet flour

Bal
Using one's strength to do harm to others

Bani
Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for *Shabd*

Barkhurdar
The word *barkhurdar* traces its roots to the Persian language. This word is often used by elders to show affection for younger siblings when they address the children with some form of warmth or respect to convey the blessings, etc; the literal meaning of this is – "a very sensitive, obedient person, a sweetheart", a term Baba Jaimal Singh Ji Maharaj used, referring to Sawan Singh Ji Maharaj

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Been

Description of the Inner Sound of the *Naam* in the Fifth Plane (*Sat Lok-Sach Khand*); resembles a snake charmer's reed flute (*shawm*) or bagpipe; sometimes referred to as sound of harp; also, *bin*

Betta Ashram

An *ashram* of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhaang

Intoxicating drink or paste made from the buds and leaves of cannabis and then mixed with milk, *ghee*, mangoes, and Indian spices

Bhai

Brother, spiritual brother

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhaji

Fried snack; vegetables dipped in a gram batter and then deep-fried; also, *pakora*

Bhakti

Devotion

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above *Maha Sunn*, the fourth spiritual region; region providing access to the fifth spiritual region, *Sach Khand*

Bharthari

Raja, Yogeshwar; (est 13th century); King of Malva Kingdom (modern Ujjain); maternal uncle and companion of King Gopi Chand of Bengal; disciple of Gorakh Nath

Bibi Lajo

Saintly disciple and personal cook of Sawan Singh Ji Maharaj

Brahm, Brahmand

The Causal plane between *And* and *Par Brahm*; Lit. "Egg of *Brahm*" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with *Vishnu* and *Mahesh* (*Shiva)*; functions as the 'Creator' in the lower three worlds; ruler of the second *chakra*, the regenerative plexus

Brahmin

Considered the highest caste (*varna*) in Hinduism; specializing as priests, teachers (*acharya*) and protectors of sacred learning across generations

Bulla Sahib

Sant from the 18th century (est 1693-1768); originally known as Bulaki Ram who lived in the Ghazipur district of Uttar Pradesh in India; Successor to Yari Sahib and in a lineage of Sant Mat Masters that includes Gulal Sahib, Bhikha Sahib, Gobind Sahib, and Paltu Sahib; illiterate and a potter by caste, He worked as a laborer and ploughman in the fields of His employer, Gulal Singh, whom He eventually initiated and made His successor

Bulleh Shah

Muslim Saint, (1680-1757); disciple of Shah Inayat Qadiri, better known as Inayat Shah, a Sufi Master of Lahore; His Sufi poetry is written in the Punjabi language

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (*Pind Desh*), to be differentiated from *Kanwals* (*Brahmand*) and *Padmas* (*Sat Desh*)

Chapatti

Unleavened Indian flatbread made from a kind of durum wheat flour (*atta*); also, *roti*

Chappal

Sandal; open-toed shoe

Charan Singh Ji

Param Sant; (1916-1990); grandson of Sawan Singh Ji Maharaj; served as head of Radha Swami Satsang Beas after the passing of Maharaj Jagat Singh Ji

Charandas

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into *Surat Shabd Yoga*, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His *Gurumukh* disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

Chatrik

A bird often mentioned in the Hindu scriptures that only drinks rain during the period of the *Swati Nakshatra*

Chaukri, chaukriyuga

Time equivalent of four *yugas*: *Sat Yuga* (1,728,000 years), *Treta Yuga* (1,296,000 years), *Dwapar Yuga* (864,000 years), *Kali Yuga* (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, *chaturyuga*

Chhal

The act of being deceitful

Chudamani

The second son of Dharam Das Ji Who continued the *panth* of Dharam Das Ji as the first of the forty-two Masters to follow in that chain

Chutney

Spicy Indian condiment made with fruit or vegetables

Crore

Numerically 10,000,000 (ten million)

Dacoit

Bandit, robber; "*dacoity*" is the anglicized version of the Hindustani word "*ḍakaitī*", meaning "armed robber"

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; *Guru* of Rajjab Ji, who noted down his Master's compositions, which are known as "*Dadu Anubhav Vani*", a compilation of 5,000 verses

Dal

Dried pulse made from lentils, split peas, or various types of beans

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Das Vidhi Nad

Lit. "Ten sounds" or *nads*, referring to from ten to twenty different inner sounds resonating from *chakras* below the Eye Center that can be heard within; [The *Das Vidhi Nad* sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the *Anahad Shabd*, which is the first manifestation of the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

Dasharath

King of Ayodhya; father of Lord Rama and his brothers: Bharata, Lakshmana and Shatrughna

Daya

Mercy, compassion, grace, opposing force to the law of *karma*

Daya Bai

Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal

Lit. "Merciful"; another name for Absolute God, *Sat Purush*

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time, it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dhani Dharam Das

Saint; Soul that was pursued through four *yugas* by Kabir Sahib to ensure his salvation, as told in the *Anurag Sagar*; prophesized to be followed by forty-two incarnations of subsequent Masters

Dhanna Jat

Mystic poet; (1415-?); also know as Dhanna Bhagat; received initiation from Swami Ramanand Ji; name appears in a poem of Mira Bai; Adi Granth contains three of his hymns; *guru* of Trilochan Das

Dharam

Guidelines for religious and social obligations for living a virtuous life; also, *Dharma*

Dhyan

Meditation, as a state of penetrating and focused attention; with *Simran* and *Bhajan*, the means to dispel the illusion of *Maya* and *Kal*

Dwapar Yuga

"Bronze Age", a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Dwarka

City in western India, built to replace the original city of Dwarka where Lord Krishna is said to have ruled and, as such, is one of the four most sacred pilgrimage sites for Hindus; believed to have been the first capital of the state of Gujarat

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of *Haqq*

Gandharvas

Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the *Apsaras*; guardians of the *Soma*; some are part animal, part human, usually bird or horse

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ghala Singh

Devotee of Sawan Singh Ji who plays a part in a story about losing his way in a forest and is saved by the inner *Darshan* of Sawan Singh Ji Who instructs him on the way back to safety

Ghee

Clarified butter

Gobind Sahib

Sant; (early 18th century); *Guru* of Paltu Sahib

Gopi Chand

Raja, Yogeshwar; (13th century?) King of Bengal; companion of the King Bharthari; disciple of Jalandhar Nath

Guna

Quality, peculiarity, attribute, property; the three *gunas* and their origins are: *sattva* (*Vishnu*), goodness, constructive, harmonious; *rajas* (*Brahma*), passion, active, confused; and *tamas* (*Shiva*), darkness, destructive, chaotic; they are present in all things and their interplay defines someone's or something's character or nature and determines the progress in life

Guru
Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Gurubhakti
Devotion to the *Guru*

Gurumukh
Lit. "Mouthpiece of the *Guru*"; devotee who has submitted his being to the *Guru*, enabling himself to give full expression to the *Guru's* teachings

Gurumukh shisha
Gurumukh disciple

Guruvatra
Disciple loyal and devoted to the *Guru*; fidelity and respect for ones *Guru*

Halvah
Soft sweetmeat or pudding made with ghee, sugar, and flour

Haridwar
City on the banks of the Ganges River; regarded as a holy site in Hinduism; "*Vishnu's* Gate"; hosts the *Kumbh Mela* festival every 12 years

Harijan
Lit. "Child of Hari"; lowest caste in Hindu caste system, coined by Mahatma Gandhi; Kabir Sahib used the term for a 'devotee of God Almighty'

Inaayat Shah
Muslim Saint; (1643–1728); *Guru* of Bulleh Shah, born in Kasur, where he was working as horticulturist; later moved to Lahore, where he became the *imam* of the Unchi Masjid

Jaggery
Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (*Santsipahi*); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as *Guru* in 1877; one of Swami Ji Maharaj's successors; *Guru* of Sawan Singh Ji Maharaj

Jalandhar Yogi

Also known as Jalandhar Nath; Mahasiddha Jalandharipa (12th century); *guru* of Raja Gopi Chand

Jalandhara

Demon king who was born of the fire of *Shiva's* third eye and the ocean; became the emperor of the *Asuras*

Japa, japi

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of *mantras*, orally or silently; one who practices *japa* is called a *japi*

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of *Surat Shabd Yoga*

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for *Maya*; also denoting *Prakriti*

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of *Anurag Sagar* (Ocean of Love); first Saint to manifest in all four *yugas*

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of *Sat Purush*; ruler and creator of the lower three worlds: *Pind*, *And*, and *Brahmand*

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; *Kali Yuga* lasts 432,000 years with a human lifespan of only 100 years

Kamandal

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the *Kamandalataru* tree, or from clay, usually with a handle and sometimes with a spout; used by *yogis* to store water

Kamdhenu

Described in Hindu mythology as the 'mother of all cows' with the ability to grant all wishes and desires; also known as *Surabi*; one of the jewels obtained through the churning of the milk ocean

Kapat

Acting or posing as something which is outside of one's character

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karna

Suryaputra; one of the central characters in the *Mahabharata* known for great generosity and the only warrior capable of defeating Arjuna; son of the sun god *Surya* and the eldest son of his mother Kunti, who would later become the mother of the Pandavas; begotten with the help of a *mantra* given to her as a boon by Vishvamitra; when still very young, she abandoned him in a basket and he was raised by a chariot driver

Karunamai

Incarnation of Kabir Sahib in the *Dwapar Yuga*, the third of four *yugas,* the Copper Age; instructs Queen Indra Mati in the details of the Creation as described in the book *Anurag Sagar*

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kauravas

Descendants of King Dhritarashtra and cousins of the Pandavas with whom they fought as told in the epic *Mahabharata*

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and

supervision and auditing of public works; also "*Qadi*", meaning to "judge" or to "decide"

Kengeri Ashram
Home of Baba Somanath Ji, in Bangalore

Kirpal Singh Ji
Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; *Guru* of Ajaib Singh Ji Maharaj

Krishna
Avatar; eighth *avatar* of *Vishnu*, Hindu god who gave the oral teaching of the *Bhagavad Gita*; central character in the *Mahabharata* who came to usher in the *Kali Yuga*

Kriyaman karma
Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya
One of four castes, or *varna*, of the Hindu society; associated with the ruling and

Kunichuk Ashram
Ashram of Ajaib Singh Ji prior to his initiation by Kirpal Singh Ji Maharaj Who instructed him to leave all of his worldly attachments to begin intense spiritual devotion and meditation in *Surat Shabd Yoga*

Kurma
First Son of sixteen Sons created at the beginning of Creation by *Anaami Purush*; provided the material for creation of the lower worlds by *Kal*; also known as *Kurm*

Kurta
Loose shirt falling just above or below the knees of the wearer; traditionally worn by men, however, women also wear the straight cut *kurta*, or its shorter version, the *kurti*

Langar
Communal kitchen at an *ashram* or Sikh temple, where food is served to all for free

Lok

Region or plane; in *Sant Mat*, typically refers to the three planes of Triloki (physical, astral, and causal) and a fourth plane, *Sat Lok*, the plane of Truth; in Indian mythology, three '*Loks*' are delineated as *Patal lok* (Underworld or Netherworld), *Bhoo lok* (the Earth plane) and *Swarg lok* (the Heavenly plane)

Lungi

A long piece of colored cotton or silk cloth used as clothing, such as a skirt or loincloth or sash

Maha Sunn

Lit. "Great Void"; plane below *Bhanwar Gupha* and above Sunn; home of *Maha Kal*; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a *Sant Satguru*

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of *Dwapar* to the *Kali Yuga,* to veil its true importance; also contains some other principal works, like the *Bhagavad Gita*, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Maharaj

Lit. "Great King"; ruler, honorary title

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. "Great souls"

Mahesh

Hindu god; one the Hindu Trinity; also known as *Shiva*, the 'destroyer' of the lower three worlds

Maluk Das

Sufi Saint; (1574-1682); resided in northern India, near Allahabad; as a child he was recognized by a *sadhu* as Saint because of his unusually long arms, reaching below the knees; He was even respected by emperor Aurangzeb

Maninder

From the *Anurag Sagar*, the name of *Gyani* (Kabir) during His incarnation in the *Treta Yuga*

Mansarovar

Pool of nectar in *Par Brahm* region beyond the three lower worlds, wherein the soul is cleansed of *karmas* upon immersion

Mansur Al-Hallaj

Sufi Saint; (870-923); a merchant from Persia; disciple of Sahl al Tustari and other Sufi Masters; traveled wide and far and is said to even have gone to China on his missions; finally executed for stating, "I am Truth (God)" as an acknowledgment of the annihilation of ego; [The poet Bhai Nand Lal Goya wrote in one of his Ghazel's that Mansur has 'opened' the path of love. His death sentence was even undersigned by Sufi Master Junaid and when asked why He did that, knowing who he was, Junaid said, "Mansur wishes to glorify his love for God in this way". Other Masters said he was punished by God for having disclosed the inner secrets.]

Mantra

Lit. "Instrument of thought"; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Maulvi

Title given to a Muslim religious scholar; Bulleh Shah was considered a *maulvi*; also *mawlawi*

Maya

Lit. "Illusion", Co-creator of the three lower worlds with *Kal* (Physical, Astral, Causal); also known as *Shakti* or *Durga*

Mecca-Medina

Two Muslim pilgrimage sites located in Saudi Arabia

Melkunta

Village where Ram Singh Ji held first *Satsangs* in name of Sant Ajaib Singh Ji

Mewar

Region of south-central Rajasthan in India whose ancient capital was Chittorgarh; historical home of Mira Bai

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Muddas
A food staple; typically, a doughy rolled ball of *ragi*, a millet-like grain

Mumbai
City in India, Bombay, location of Parel Railway Station

Muni
An ascetic; prestigious title among sages

Musa Peygamber
Prophet; (est 1391 – 1271 BCE); the Prophet Moses; 'Peygamber' literally means "prophet"; in Turkey, the Prophet Moses is sometimes referred to as "Peygamber Efendimiz"

Naam
Sound Current, synonymous with *Shabd*, *Dhun*, Logos, etc, lit. "Name"; also, the *mantra* or words given to initiates during Initiation or *Naam Daan*

Naam Daan
Initiation into *Surat Shabd Yoga* by a Living Master, connecting the soul with the Inner Sound Current, the power of *Naam*, or *Shabd*

Nanak Ji
Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; *Guru* of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narad Muni
Vedic Sage who plays many roles within the stories of the mystic past; initiated the *dacoit* Ratnakar, who was later to be known as Valmiki

Narayana
The Supreme Deity in Hinduism; *Mahavishnu, Mahashiva*; acts through adopting the qualities of *Brahma*, *Vishnu*, and *Shiva* to create, sustain and destroy the universe; also, another name for *Vishnu* who resides in *Vaikuntha*, a realm of bliss and happiness

Nath Panth

Path of yogic tradition, devoted to Lord Shiva, which originated by Gorakhnath emphasizing tapas, tantras, and austerities; there are several streams or subdivisions of this panth, which also contain householders

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Niranjan

Kal Niranjan; a son of *Sat Purush*; creator (with *Maya*, *Brahma*, *Vishnu*, and *Shiva*) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Paan

A preparation of betel leaf with areca nut widely consumed throughout South Asia; stimulant that can produce psychoactive effects

Paathi

Reader or chanter of the sacred verses knowledgeable about the different *ragas* or singing modes

Paisa

100th part of a *rupee*

Palanquin, palki

A means of transport, usually for one person, which consists of sitting in a boxlike litter suspended by poles that are carried on the shoulders of others; also known as *palkis* [Historically, they were one of the luxurious methods primarily used by the rich and noblemen for travelling; modern use of the palanquin is generally limited to Indian weddings, pilgrimage and temples using *palkis* to transport sculptured idols of their gods]

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a *sadhu* named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the *Darshan* of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his *Guru* and spent the later part of his life in Ayodhya.]

Pandavas

Sons of Pandu who were cheated and deprived of their rightful kingdom inheritance leading to the great war between the Pandavas and the Kauravas illustrated in the epic *Mahabharata*

Panth
Path or sect

Par Brahm
First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all *karmas* and impressions by bathing in the *Mansarovar,* the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant
Lit "Supreme Saint"; a Saint Who has reached the highest spiritual plane of *Anaami*

Param Sant Satguru
A *Param Sant,* "Supreme Saint", Who has been ordered to take souls back to God Almighty, *Sat Purush*

Parshad
Lit. "Blessed gift", usually food or drink blessed by a Saint; also, *Prashad*

Pipal
Holy fig tree worshipped by Hindus as the most sacred of trees

Pralabdh karma
Karmas, which constitute one's preset destiny; stored and acted out from the eight-petaled lotus at one's forehead; the fate *karmas* of wealth and poverty, health and

Pranayama
Practice of controlling the breath; if used as a vehicle for *yogic* practices it is limited in scope to rising up to *Akash* region, from where *prana*, or the 'vital air', originates

Prayag
Another name for the city of Allahabad in the state of Uttar Pradesh; site where the Ganges, her main tributary (the river Yamuna) and a third invisible underground tributary (the river Sarasvati) meet

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pul
Bridge; also, *pool*

Pundit
Scholar or teacher of any field of knowledge in Hinduism, particularly the *Vedic* scriptures, *dharma*, Hindu philosophy, or secular subjects, such as music

Punjab
State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus River that flow through this land, the *Hindi Panch*: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana
Lit. "Ancient, old"; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Puri
Unleavened, deep-fried Indian flatbread

R. R. Singh
A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his *Simran*

Radha Bai
Wife of Swami Shiv Dayal Singh Ji Maharaj

Radhaswami
Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rajasthan
State of India, desert location of 16 P.S. and 77 R.B., *ashrams* of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji
Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 *Banis* or poetical compositions are known as "Rajjab Bani"

Rajogun, rajosic

Attribute or quality of activity, passion, sensuality; an essence of *Lord Brahma*; one of the three *gunas* with *satogun* and *tamogun*; characteristic of persons who are intellectuals inclined towards trades and businesses, sciences, or the priesthood as vocations

Ram Singh Ji

Saint; known as "Babaji" currently in residence at Guddella Ashram in Andhra Pradesh; *Gurumukh* disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; *avatar* of *Vishnu* in the *Treta Yuga*, brother of Lakshman, husband of Sita

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; *Guru* of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Rishi

Seers or sages who, after intense meditation (*tapas*), often for many thousands of years, realized truths and eternal knowledge; composers of *mantras* (*mantrakars*) and factual writers of history

Roti

Type of Indian flatbread, another name for *chapatti*

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 *paise*; originally, a generic descriptor of silver coins of a specific weight

Sach Khand

Lit. "True and Imperishable Region"; the spiritual region above *Bhanwar Gupha* and below *Alakh Lok*, home of the Saints; also *Sat Lok*

Sadhu

Religious ascetic who is solely dedicated to achieving *mokṣa* (liberation); derived from the Sanskrit root *sadh*, meaning "to reach one's goal", "make straight", or "gain power over"; in *Sant Mat*, denotes a devotee who has reached the top of the Third Plane of existence, *Par Brahm*

Sahjo Bai

Female Hindu Saint; *gurumukh* disciple of Charandas; author of the book: *Sahaj Prakash*

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of *Sar Bachan* and other writings published under his *Guru's* name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji's successors in Agra

Samadhi

Lit. "Unified Mind"; a term of Hindu and Buddhist origins; a state of consciousness where one 's mind is unified into single-pointed attention with the object of one's meditation

Sangat

Congregation of followers of a *Guru*; on whole, those who have received *Naam* initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from *sangh*, meaning "company"

Sankranti

Hindu festival celebrating the moving of the sun into a new sign, or *rashi*, at the beginning of a month in the sidereal solar calendar

Sannyasa

Lit. "Renunciation"; the last of four age-based life stages known as *ashrama* within the Hindu philosophy; a form of asceticism marked by renunciation of material desires and prejudices, represented by a state of disinterest and detachment from material life

Sannyasi

Individual in *sannyasa*

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat

Lit. "Path or Doctrine of the Saints"; also known as *Surat Shabd Yoga*

Sar Bachan

Lit. "Words of Truth"; contains the fundamental teachings of the Saints as explained by Seth Shiv Dayal Singh, known as Soami Ji; put into written form by Rai Saligram

Sar Shabd

Lit. "Essential Sound"; manifestation of the Sound Current heard in *Par Brahm*

Sat Lok

Lit. “True Region”; *Sach Khand*, the fifth plane; home of the Saints; below *Alakh Lok, Agam Lok,* and *Anaami Dham*

Sat Purush

Lit. “True Being”; presides over *Sach Khand-Sat Lok*; also called *Akal Purush*

Sat Shabd

Highest form of the Sound Current emanating from God Almighty, *Anaami Purush*

Sat Sukrit

Name of Kabir in his incarnation in the *Sat Yuga*

Sat Yuga

“Golden Age”, cyclical Age of Truth and true religion, where all are truthful; the first of four *yugas* that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru

Lit. “True *Guru*”, Saint Who, having access to the *Sach Khand*, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, *Sach Khand*

Satogun, satvic

Attribute or quality of truth, purity, harmony, benevolence; an essence of *Lord Vishnu*; one of the three *gunas* with *rajogun* and *tamogun*; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

Satsang

Lit. “In Association with Truth”; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His *Darshan*; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending *Satsang*, inner or outer; an initiate of *Surat Shabd Yoga*

Sawan Durbar

An *ashram* of Baba Somanath Ji Maharaj at the outskirts of Bangalore; also known as Kengeri Ashram

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; *Guru* of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva
Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak
Person, who performs various acts of selfless service as devotion to the *Guru*; including physical, financial, and spiritual, in the form of *Bhajan* and *Simran*; a *sevak* is one who performs *seva* throughout the day

Shabad
Synonymous term with *'Bani'* as a reference to written Scripture by a Master

Shabd
Sound Current, synonymous with *Naam*, *Dhun*, Logos, etc; lit. "Word"

Shah Rag
Lit. "Royal Vein"; Sufi word for *Sushumna*, the central vein in the subtle body

Shastra
Book or treatise on a technical or specialized knowledge in a defined area of practice; in early *Vedic* literature, referred to any precept, rule, teaching, ritual instruction or direction

Sheikh
Title of veneration for an Arab or Mohammedan leader

Sheikh Taqi
Disciple of Tulsi Sahib, Muslim divine, who is addressed by Tulsi Sahib in one of His *Banis*

Shiva
Hindu god; one of the Hindu Trinity with *Brahma* and *Vishnu*; the "Destroyer"; also called *Mahesh*

Sikhs
Lit. Punjabi for "disciple or student"; a general term adopted for followers of the Sikh religion

Simran
Repetition of names or thoughts; in *Sant Mat*, the *simran* of worldly thoughts is controlled through the *Simran* of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of

collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sita

Avatar of *Lakshmi*; consort of Rama; adopted daughter of King Janak who found her while plowing for a *yajna*; kidnapped by Ravana

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great *Sant Mat* Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of *Surat Shabd Yoga* and to Whom He gives all credit for the success of His mission and ongoing *Seva*; see also; glossary entries *Somanath Baba Ji* and *Ajaib Singh Ji Maharaj*

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a *brahmcharya* (celibate) and at a young age he took a vow of *sannyasa* and became a *Nath Panth yogi*; he performed rigorous austerities and mastered *Kundalini Yoga* practices through *pranayamas*, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into *Surat Shabd Yoga*; with the Grace of his Master, he became a perfect *Gurumukh* disciple and was entrusted with spreading the Teachings of *Sant Mat* in the south of India; in 1974, as a *Satguru*, He gave the *Naam Daan* initiation to BabaRam Singh Ji.

Sunn

Plane above *Trikuti;* another name for *Par Brahm*

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also *Nirat* (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (*Surat*) to the Sound Current (*Shabd*)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the *Nirat's* (power of seeing) absorption in the Inner Light

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the *Sar Bachan*; *Guru* of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (*Nakshatras*); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the *Swati Nakshatra* phenomena: From the earliest *chaukriyugas*, four *Dhuns* originated from the Lord of the Second Spiritual Region, *Omkar*, creating the four-petaled lotus. With each *Dhun*, *Lord Brahma* created a *Vedic* text for a total of four *Vedic* texts, each represented by one of the four *Dhuns*, or Sound Currents. Ancient *rishis* and *munis* from prior *Sat Yugas* and *Treta Yugas* made a study of these *Vedic* expressions and disseminated their teachings to humanity through these ages. Though some of these ancient *rishis* and *munis* acquired status and mystic powers exceeding those of *Brahma*, *Vishnu*, and *Shiva*, none were ever able to ascend beyond the level of *Brahm*. The story of *Swati Nakshatra* and its strange, mystical powers stems from these Vedic texts. This story has often been used by the *Sants* of *Sant Mat*, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the *Shabd Dhun* and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the *Swati Nakshatra* rains, but it is unknown as to whether the phenomena occur outside of India.]

Sweth Sunn

Lit. “White Void”; situated above *Sahasdal Kamal* and below the lower part of *Trikuti*; region *Kal* went to after instructing *Maya* to create the three lower worlds; also called *Set Sunn*

Tamogun, tamosic

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of *Lord Shiva*; one of the three *gunas* with *satogun* and *rajogun*; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tantra

Lit. “Loom, warp, weave”, or often simply “Treatise or exposition”, and hence, by extension “Principle, continuum, system, doctrine, theory”; “Tantrism, or *tantric* religion” refers only to the traditions which are based on the *tantras*, *samhitas*, and *agamas*; more broadly, *Tantra* refers to a broad range of religious traditions with a “magical” or “occult” orientation

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also, *tapasyaa*

Tilak, tika

Mark on the forehead, denoting the *Tisra Til*, the Third Eye

Treta Yuga

"Silver Age", the second of the four-*yuga* cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Trikuti

Lit. "Three Mountains"; (*Mer*, *Sumer*, and *Kailesh*); home of the gods; lower part situated at top of the Astral and upper part constitutes the first region of the Causal Plane

Tukaram

Sant; (est. 1598-1649); poet and member of the Bhakti movement in Maharashtra; introduced Shivaji to his *Guru*, Ramdas

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; *Guru* of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "*Ghat Ramayana*"

Uttar Pradesh

State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaastu

Reference to architecture as a science

Vaid

An *Ayurvedic* physician

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Vedas

Lit. “Knowledge”; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called *śruti* (“what is heard”) literature, distinguishing them from other religious texts, which are called *smṛti* (“what is remembered”); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the *Mahabharata*, their creation is credited to *Brahma*; the *Vedic* hymns themselves assert that they were skillfully created by *Rishis* (sages); there are four *Vedas*: the *Rigveda*, the *Yajurveda*, the *Samaveda* and the *Atharvaveda*; *each* being subclassified into four major text types: the *Samhitas* (*mantras* and *benedictions*), the *Aranyakas* (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the *Brahmanas* (commentaries on rituals, ceremonies, and sacrifices), and the *Upanishads* (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the *Upasanas* (worship)

Vijaywada

The second largest city in the state of Andhra Pradesh lying on the banks of the Krishna River; center for naturopathy

Vikramaditya

Emperor; (est 1st century BC); legendary king of ancient India; characterized in Indian history as the ideal king

Vireh

Condition of feeling the pangs of separation from one’s beloved

Vishnu

Hindu god; one of the Hindu Trinity with *Brahma* and *Shiva*; “Sustainer, Preserver” of lower three worlds; *Kal* in his aspect as preserver

Wazira

Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called “Moni Wazira”

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yajnas

Various *Vedic* sacrificial rituals performed for different purposes by Hindus

Yogi

An ascetic who has reached *Sahasdal Kamal* on the inner astral plane; generically, a practitioner of *yoga*

Yogjit

From the *Anurag Sagar*, the name by which *Kal* refers to *Achint* (*Gyani*) which was the name of Kabir prior to his incarnation as Sat Sukrit, during a confrontation in which Kabir chastises *Kal* for his mistreatment of souls

Yuga

One of the four Ages of Hindu cosmology (*Sat*, *Dwapar*, *Treta*, *Kali*) that constitutes one cycle of a *Mahayuga*

NOTES

Time relationships

1 Nimish = “Twinkling of the eye” (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

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16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan